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THURSDAY, DECEMBER 23, 1880.

CHRISTMAS.

THE great anniversary of Christmas, which in this country has become rather a national and social than an ecclesiastical festival, finds us this year in a condition in which nothing hinders us as a people from surrendering ourselves freely to the spirit of the season. We are at peace, and our Government pursues the things which make for peace. This is a blessing which we can appreciate by the aid of contrast. When we wish to speak during the next few days of "goodwill to men" our utterance will not be choked with the thought that our armies are carrying fire and sword into the valleys of a people who do not know us, and that women and children whose homes we have destroyed are turned out to perish in the snow. Once more, England having recovered possession of herself in a way that no one dreamed of this time last year, we have not only returned to ways of peace ourselves, but are the causes of peace between other peoples. We have composed the strife which threatened to relight the flames of war on and near the Black Mountain, and are endeavouring to guide the common action of Europe that peace may be preserved between Turkey and Greece, as it has been between the same country and Montenegro. At home we are not without our anxieties. Ireland, once more in the throes of a social revolution, reminds us, in her peculiar way, that we are not perfect in the art of government; but we have no difficulties there which might not be overcome by wisdom, mingled with that patience of which Tories and Orangemen cannot bear to hear. Our great material interests are more prosperous than they have been for many years, and our people will keep this Christmas with more hope than they have done for a long time past.

A quiet Christmas is always a happy Christmas. The season brings its own blessedness. It is essentially a family festival. In the earliest anniversary which Christians joined to celebrate—that in which the Resurrection is commemorated—religion was taken hold of by its supernatural side. But when a birth, the most natural of human events, has come to be commemorated as a religious anniversary, we see at once how strong a hold the religion itself must have taken upon family life. And thus it is. Wife and husband, father and mother, son and daughter—there is not one of these relations and characters that has not been reconstructed and fashioned anew by Christianity, not one the name of which would continue to stand for the same thing, if the influence of CHRIST could be withdrawn from the world. We are in these days often invited to compare the merits of various civilisations, and some curious hypothetical combinations are offered to our inspection. But one glimpse at the interior of an English home, where CHRIST is acknowledged, with the peace, purity, reverence, and gentleness to be found there, is more instructive than reams of speculation. To-day and to-morrow our great railways will be carrying millions of travellers each on his way to join some family circle or other, where the cares and disappointments, the rivalries and jealousies of business and professional life will be laid aside, that the social affections may have free play. There is nothing more characteristic of English life than these gatherings; foreigners never tire of hearing of them, and justly ascribe the strength of our people—those qualities which fit them to go out to the ends of the earth and found new communities in forests or on prairies—to the virtues learned in the English home. Our countrymen keep Christmas every year in every climate, amidst deep snows and under burning suns, and everywhere it is the same feast, for our civilisation is not something local, so as to be dependent on altars and fanes, but a thing of heart and mind. Next Saturday the globe will be encircled by currents of human sympathy, which will girdle it in all directions as sons and daughters, and mothers and fathers, think of one another across the oceans and continents which divide them. It is these spiritual elements, the affections and sympathies, that give us the best cause to rejoice in the material progress of our civilisation. Truly we live in a favoured age, when science is almost weekly placing some new and marvellous agency at our service. Nevertheless, it is not the electric wire, but the message of love that passes along it, not the whirling steam-car, but the errand of affection which it serves, that gives us the truest and deepest cause for joy.

We who, as Englishmen, have entered into the possession of such an heritage of blessing as ancient prophets and sages never dreamed of, owing it not to our own endeavours, but to a goodness free and Divine, must seek to transmit it improved and en-

larged. We must for one thing acknowledge and vindicate its origin. We owe much to science and culture, and we hope to owe much more. But science and culture do not embrace the causes of the greatness and freedom, the order and the peacefulness of this nation. Behind the human agencies and instrumentalities there is a mind and, above all, a heart. We boast of our institutions, and are only just beginning to suspect that they may not be immediately applicable to every people under the sun. But our institutions are good, chiefly because they are the appropriate organs of a character which has been formed under influences mightier because more spiritual than their own. English love of truth and fidelity to conscience has often saved English institutions when these latter had been usurped for purposes of tyranny and wrong. We must therefore watch with jealous care over all the influences which operate upon character, and never permit ourselves to be persuaded that we can profit in the long run by any advantage which is gained at the expense of truth and righteousness. On the whole, we may be very thankful for the evidence afforded by the past year that the great political and social forces which were not long since corrupting the national life, have been unable to move the heart of our people. A good work, however, still remains to be done. Vast masses of our population are to all appearance out of the range of the best influences, and are leading an apathetic and uncheered life. This is a state of things in which the Church must not, cannot acquiesce. Care for one another, as it is a profoundly and essentially Christian sentiment, so it is especially appropriate to Christmas. We shall have to consider before long, and in a more practical spirit than we have hitherto done, the means of laying hold of those who have not yet been made partakers of Christian consolation and hope, for until that is done we shall not enter fully into the meaning of that divinest of sayings, "It is more blessed to give than to receive."

CHURCH OPINION ON THE CHURCH CRISIS.

THE resources of legal technicality, which seemed to have been exhausted in the late arguments before the Queen's Bench Division of the High Court of Justice, have proved effective for the relief of Messrs. Dale and Enraght from the penal consequences of their contumacy at least for some months, and the Vicar of St. Vedast's is now at liberty under an undertaking given on his behalf to a strictly law court not to resume what he regards as clerical functions over which the secular authorities have no control. The result—desirable enough in itself, for no one would feel pleasure at the thought that Mr. Dale should be lying in gaol at the Christmas season, in consequence of disputes touching ritual—has been brought about through the instrumentality of a proposed resort to another legal tribunal, the Final Court of Appeal, to review the decision of the Lord Chief Justice and his colleagues in the Queen's Bench. The hearing of this appeal will not take place before the end of February, and the Archbishop of Canterbury is credited with the intention of hurrying a Bill through Parliament abolishing the penalty of imprisonment in such cases, substituting deprivation at the end of one year as the penalty for inhibition. How much the professed object of the Public Worship Regulation Act—that of "stamping out ritualism"—will be advanced by such a change, we may judge from some remarks in the *Church Times*. "Nothing," says that paper, "would be less difficult than to evade deprivation. All that would be necessary would be to yield under protest, shut up the church, or perform the minimum of services in it, and provide for the congregation in a school-room, or some temporary building. If the bishop interfered, there are plenty of clergy who would laugh at his inhibitions, so far as law went; and as to the justice of the question, the episcopal monition would be voted null by reason of its injustice and disloyalty to the Church." To what extent this theory can be reduced to practice, the Rev. John de la Bere, will now have an opportunity of testing, a sentence of deprivation having been pronounced against him on Tuesday by Lord Penzance. The Rev. R. W. Enraght, to whom has been opened a similar door of escape to that through which Mr. Dale passed, declares himself unable to quit Her Majesty's prison at Warwick, on the condition of temporary obedience to Lord Penzance's inhibition, and a meeting of his congregation and friends, held on Sunday last, have recorded their opinion that in thus refusing "he is adopting the only consistent and honourable course open to him."

It is distinctly announced by the organ of the Ritualists that their demands are for the future to become more exacting and more aggressive against Protestantism; and the present time suggests itself to the writer as a convenient one for taking stock of the progress made by the anti-Protestant crusaders during the last decade. A Plan of the Campaign having been outlined in 1867, the writer indicates the manner in which that plan has been gradually worked out: "We advised that where there was not choral service the psalms and canticles should be chanted, for a beginning, at a week-day evening service. We have no means of judging in how many cases this has been done, or how the plan has succeeded; but

we know from Mackeson's *Guide* that in the London district the number of fully choral services increased in the decennium 1869-79 from 125 to 275; and the partly choral from 95 to 267; or, together, from 220 to 542. Again, we advised that for monthly celebrations should be substituted fortnightly, for fortnightly weekly, for weekly twice a week. Well, we find that in the same ten years the weekly celebrations increased from 154 to 409, and the daily from 11 to 43. We advised the introduction of the surplice to the pulpit on week-days, and the churches where the surplice is always used in the pulpit have risen from 83, in 1870, to 470 last year. The eastward position was reported in 74 churches six years ago; last year it was used in 214. To these particulars we may add early celebrations, which have grown in the ten years from 135 to 478, choral celebrations which have increased from 41 to 125; saints' day services from 186 to 417, and daily services from 113 to 245." Briefly summarising the result, the writer declares that it amounts to "no less—Mr. Bateman being witness—than the conversion of the whole right wing of the Evangelical party and school to what was considered 'high' ritual fourteen years ago." The battle of "Catholic doctrine" having been won, when the Privy Council shrunk from condemning "the Vicar of Frome's propositions on the Real Presence, the Eucharistic Sacrifice and Eucharistic Worship, as formulated under the advice of Dr. Pusey," nothing now remains but to make "Catholic practice" universal, and the "plan of campaign" now set forth to be gradually worked out during the next few years is to "establish everywhere a service strictly rubrical, but with the Six Points," which the Courts have declared to be illegal.

In view of this resolute and persistent system of innovation with a declared purpose of which he cannot approve, the Primate, the supposed typical representative of "the Bulwark of Protestantism," is found counselling tactics which, if adopted by a general on the battle-field, would ensure him "short shrift and sharp cord" for treachery and cowardice. The resisters of Romanist innovations are sanctimoniously snubbed as the disturbers of "peace and real Church work," while the churchwardens of St. Vedast's, who have rescued the Law Courts from contempt by giving effect to solemnly-recorded judgments which were being contemptuously defied, are declared to have taken a "very unwise course," ignoring that fact of which a critic reminds the Primate, that they have "done no more than put his own Act to the very purpose for which he got it passed." The Archbishop invites fresh exactions from the really aggressive party. "The present form of our highest Court of Appeal was," he says, "adopted only within the last ten years in deference to what was then supposed the wishes of the leaders of what is called the High Church party." If they now think it can be "amended" in their interests, they are invited to state explicitly what changes they would like, and he will endeavour to oblige them.

Canon Liddon replies to the challenge of the Archbishop by sundry tentative suggestions towards the establishment of "a Final Court of Appeal having true spiritual authority." In his view, as appears by a letter in the *Guardian*, there is a very clear distinction between "a court consisting of lawyers, advised by bishops who only advise and do not vote, and a court consisting of bishops elected by the Episcopate and advised by lawyers." Why this is so, he reveals somewhat more clearly in the stress of an argument which he is conducting in the *Spectator*. A member of the Judicial Committee of the Privy Council "finds himself," the Canon declares, "surrounded by materials which, legally speaking, are of a very plastic description; they may be twisted, with a little skill and effort, in more directions than one, and they yield many opportunities for the indulgence of prejudice." There is the "cat out of the bag." Like the Irish criminal who, knowing his guilt, found no consolation in the assurance that he would be tried by a thoroughly "impartial" judge, what the Ritualists desire is a *partial* tribunal which will constantly twist and turn the law in the interests of sacerdotalism. It is generally held that the canons do not bind the laity; doubts are now suggested as to the correctness of that proposition, and the bias of a Court of Final Appeal constituted according to clerical demands, would only too surely tend to the enlargement of the number of those who are regarded as amenable to its provisions. Ominous in this connection is the discussion raised upon the question, "Are Dissenters breaking the law?" Mr. Thomas Layman declares that penal legislation has not been repealed; "all that has been done is to exempt Dissenters from its penalties;" and "Presbyter" sighs for a "real spiritual Court of a Bishop," such as existed in the seventeenth century. The "spiritual liberty of the Church of England" is declared by Mr. B. G. Lake, writing on behalf of the English Church Union, to include "its right to regulate its own doctrine and discipline by means of duly appointed ecclesiastical courts," and it is not obscurely hinted by another writer that "the Toleration Act and subsequent Acts of a like nature" are interferences with the Church's disciplinary laws relative to church attendance, and their validity is involved in the question whether the State has a right to interfere with the concerns of the Church of England. Evidently, therefore, the whole community are vitally interested in the struggle which is now going forward.

The English Church Union is urged from several quarters to revise its "objects" by adding to them a policy aiming—"1. To recover the right of the Church in England to elect and consecrate her bishops apart from State interference and control. 2. The right to hold her Convocations independently of State sanction and authority. 3. The right of her duly constituted Convocations to legislate upon Church affairs without reference to a Parliament which is no longer Christian. 4. The right of the Church by herself, and independently of State interference, to manage, administer, and dispose of her own lawful endowments and other properties."



Dean Church, anent the Queen's Bench decision, has issued a *pronunciamento* declaring that if "an Established Church is what Parliament makes it or allows it to be," and English clergymen are "therefore as much bound to submit to all that Parliament orders as any other public functionaries—to submit or to resign," then it follows that either "all that is found in the books of our greatest masters of religious teaching in all churches and sects, about the nature of the Christian Church, is ranting nonsense," or that "the English Church is not," as at present constituted, "what religious men of all schools, Churchmen and Nonconformists, believe a Church to be." He thinks that if such a view is established "three-fourths of the English clergy" will be found unwilling to serve in or defend such an institution. This utterance has called forth several comments in the columns of the *Times*. The Rev. W. H. Fremantle says that the Dean of St. Paul's has missed the only point at issue, "whether the law, as defined by Parliament, is to be obeyed by Churchmen." The "judicious" Hooker declared: "To define of our own Church's regiment, the Parliament of England hath proper authority," and if the Dean does not agree to this, he should give his reason; if he does, he should use his great authority in the Church "to induce those whose theories contravene the law to obey it." The Rev. Dr. Allon (Congregationalist), remarking upon Dean Church's allusion to Nonconformists, says that while understanding the nature of a Church according to the ideas of "the sects," the definition of the 19th Article, and the ideal of Hooker, Coleridge, and Dr. Arnold, he is still "perplexed to know what is the exact idea of our greatest masters of religious teaching" which expounds or justifies either the theoretic constitution or the actual condition of the Established Church. If it is not "a selected society of avowedly religious persons," but "theoretically the whole baptized English nation, as it claims to be, must it not act in Church matters, as from the Reformation it always has acted, through its Parliamentary representatives?" If Parliament is not its representative, then does not the National Church become a sect? As Episcopalians themselves regard Convocation as "incompetent to represent the Church, because inadequately representing the clergy, while not representing the laity at all," are all legislative and judicial functions to be suspended, and every State clergyman be permitted, "in worship, doctrine, and ritual, in defiance of his bishop and in disregard of the feeling of the English people," to "do just what is right in his own eyes?" The Rev. W. H. Milman, rector of St. Augustine's and St. Faith's, London, asks the Dean of St. Paul's, if he is discontented with the existing relations between Church and State, "Why, very recently, and in a perfectly gratuitous way, he invoked the aid of the State to regulate the internal affairs of his own cathedral? Why he was very active in obtaining an Act of Parliament to abolish the old order of minor canons, who discharged many spiritual functions and administered sacraments therein under a succession and tradition dating from an unknown epoch before the Conquest? Why he preferred to substitute for this old order a brand-new order, which owes its existence to a recent Act of Parliament, and which discharges all its purely spiritual duties at the bidding and under the provision of an Order in Council, both Act of Parliament and Order in Council having been obtained by the earnest solicitation, not to say importunity, of the Dean and Chapter?" Prebendary Irons thinks that the time has arrived when "the struggle for supremacy, which has been carried on for so many centuries between the State and the Church ought to have a reasonable issue," by the establishment of "a spiritual tribunal;" and the Dean of Durham, believing that it will be "a great misfortune for the Church of England if it cannot find a place for most of the practices which go by the miscellaneous name of Ritualism," and that the Established Church cannot "afford" to lose the Ritualists, urges the Bishops to prevent disruption by discouraging future prosecutions. The *Church Review*, after quoting the Bishop of Cape Town's description of the Judicial Committee of the Privy Council, says: "We must now go in for destroying the 'masterpiece of Satan,' or it will destroy us. It is a life-and-death struggle, and every means—Disestablishment, if necessary—must be used unless we would see the body of Christ drowned by the waves of Pagan Erastianism."

It is evident from these utterances, that the question, to quote the language of the Primate, has passed into a region of "feeling and excitement," and its further developments will need to be carefully noted, a jealous guard being kept against advances hostile to the principles of civil and religious liberty.

The case of Messrs. DALE and ENRAGHT came before the Court of Appeal on Saturday, on an intimation from counsel that an appeal against the judgment in the Queen's Bench had been decided upon, as to several points, chiefly as to the power of the judge to resort to the process of imprisonment. In view of the near approach of the Christmas vacation, and the uncertainty as to the time which the argument would occupy, it was decided to liberate the imprisoned clergymen on bail, upon the understanding that they would not assume any duty in their churches during the interval. Mr. CHARLES remarking, by way of assent to the condition prescribed by the LORD CHANCELLOR, "Of course, my lord, my clients will not take advantage of this indulgence to officiate in contravention of the inhibition." Mr. DALE took his departure from Holloway prison upon these terms, and has arranged to stay with some relatives in Kent pending the decision of the Court of Appeal. Mr. ENRAGHT, however, declares his inability to accept personal liberty under such a moral

restraint, which he holds to be equivalent, if only for a time, to acknowledging Lord PENZANCE's authority. He accordingly retains his place in Warwick Gaol, where he has been cheered by a letter from Canon LIDDON, and receives a succession of visitors, with whom he is permitted to discourse without the presence of a warder.

One of the most important decisions which the existing ecclesiastical turmoil has evoked was that pronounced by Lord PENZANCE, in his capacity as Dean of the Arches Court of the Province of Canterbury, on Tuesday. The proceedings, as the Judge in giving sentence took the opportunity of mentioning, are not taken under the recent Public Worship Regulation Act, but in conformity with the provisions of the older Church Discipline Act, and the penalty is inflicted, not in virtue of any modern statute, but in accordance with the powers over the clergy which are, according both to clerical theory and past usage, incident to the Provincial Court of the Archbishop. The offending clergyman is the Rev. JOHN BAGHOT DE LA BERE, M.A., jun. (formerly EDWARDS) vicar of Prestbury, in the diocese of Gloucester and Bristol, whose name has been for several years familiar to the Courts. In 1874, a suit, initiated by letters of request from his diocesan, was commenced against him for deviations from prescribed ritual, and, the charge being established, the Court tardily enough, in March, 1878, decreed his suspension for six months, accompanying this sentence with an admonition to refrain from his illegal practices in future. A clergyman appointed by the bishop to conduct the service was peremptorily rebuffed, and the Vicar has continued since to officiate, using the same illegal forms of ritual. The case had again come before the Court by letters of request from the Bishop. Lord PENZANCE, after laying down the proposition that deprivation stands on the same footing as the other censures of the Church, and is particularly applicable to the cases of continuous offence in which the lesser censures of ecclesiastical law have been tried without effect, proceeded to indicate the offences which, according to prior practice, are adjudged to be punishable by deprivation. These fall under the following categories—contempt or contumacy; incorrigible disobedience to the ordinary; incorrigible disobedience to the Canons of the Church; and failure to observe the Book of Common Prayer. Looked at from each of these points of view Mr. DE LA BERE had incurred sentence. To the question put to him at his ordination—"Will you reverently obey your ordinary and other chief ministers, unto whom is committed the charge and government over you, following, with a glad mind and will, their godly admonitions, and submitting yourself to their godly judgment?" the respondent had replied, "I will do so, the Lord being my helper." If he had not solemnly promised to use the forms of the Prayer-book and none other, he could not have obtained institution as Vicar of Prestbury. Exact observance of the Prayer-book is not only enjoined by the Act of Uniformity, but by the canons of the Church. For his offences he had justly incurred the sentence of deprivation, and against its infliction Mr. DE LA BERE could not except, either to the rubrics, by which he had voluntarily engaged to abide; or to the tribunal which has interpreted those rubrics in a sense which condemns his practices, for it is the very tribunal which existed when he obtained his living in 1860, and by which he must have known that his conduct would be judged. The ancient practice of the Court being to pronounce the sentence in a written form, drawn up by the promoter of the suit, and signed by the judge, Lord PENZANCE adjourned the case until the 8th of January, remarking: "On that day, if nothing intervenes to prevent it, I shall be prepared to pronounce that the articles have been proved, and that the respondent be deprived of his benefice and preferments."

The powers of Church and State having thus been evoked to punish the vagaries of the Ritualistic clergy, their sympathisers are now offering divided counsels as to the course to be pursued. In the case of St. Paul's, Lorrimer-square, it is hinted that the attendance of clergy, choir, and congregation at St. Agnes, Kennington, is likely to cause "a certain amount of heart-burning" among the attendants proper at that church. As an alternative, it is suggested that in "some convenient room or hall," hired for the purpose, and, it may be presumed, unconsecrated, the services should be recommenced under the late curates—a course of procedure which would be indebted for legality to the contemned Toleration Act. On the other hand, several clerical correspondents of the *Guardian* are clamouring for Disestablishment. The Rev. G. V. HEATHCOTE, writes: "It is easy to believe that statesmen find Disestablishment a difficult question. But it is one that may, I suppose, be forced upon them. . . . It is probable that any considerable assistance from the clergy will bring Disestablishment within a measurable distance of realisation." A Staffordshire Incumbent gives his reasons for believing that it is the part of wisdom

to secure that the question be settled as soon as possible. He is of opinion that "better terms" may be obtained now that there are "many loyal sons of the Church in high places," than will be obtainable at "any future period." He looks with dread to the hostile influence which will be brought to bear upon the Establishment when the franchise is extended to the counties—the farmer who feels the pressure of tithes and the agricultural labourer being alike arrayed against it. The Bishop of MANCHESTER, who has an unpleasant predilection for the exposure of shams, ingenuously declares himself unable to discover any "pretence for saying that, within any recent period of time the relations of the Church to the State have undergone any such change as to affect the principle of the Royal Supremacy as finally established in this country, after many previous struggles, at the era of the Reformation." Every one knows that the aggressions which cause all this trouble come not from the State, but from the sacerdotal party, and are directed to one end—the subjection of the laity to the caprices of the clergy. No attempt to consult their susceptibilities by changes of the tribunal will suffice so long as the judgments which proceed from it obstruct this design. Their avowed policy is to introduce trouble everywhere until a plan is found of "muzzling" every one who would venture to place any impediment in the way of realising a consummation which by all patriotic Englishmen is most devoutly to be dreaded. Better far continued controversy, in even a more intense form, than that quiet should be purchased on such terms. The sacerdotalists would make of our civil and religious liberties a desert and call it peace.

The committee of the Evangelical Alliance have arranged for a week of united and universal prayer at the commencement of the New Year. The West-End meetings will be held Monday, Jan. 3, and following day-mornings in Steinway Hall, Portman-square, and evenings in Burlington Hall. Among those who have consented to preside are the LORD MAYOR, Mr. Justice LUSH, Mr. Alderman and Sheriff FOWLER, M.P., Lord RADSTOCK, Sir CHARLES REED, LL.D., M.P., Sir WM. MUIR, Admiral Sir C. CAFFIN, and Sir HENRY VERNEY, Bart., M.P. The addresses will be delivered by ministers of various denominations. The proceedings will be brought to a close by a united communion service in Burlington Hall on Saturday evening.

#### CANON LIDDON AT ST. PAUL'S.

[FROM A SPECIAL CORRESPONDENT.]

Of the Canons of St. Paul's no one draws such a crowd of hearers during his month of residence, as Canon Liddon, and the fact that it is so, shows that the pulpit is not yet that worn out instrument which some of our shallow thinkers suppose, or affect to suppose, it to be. Yet he cannot, I think, be regarded as a popular preacher, in the ordinary sense of that term. He is not rhetorical, like Canon Farrar, or sentimental like Dean Stanley; nor has he the almost methodistic unctiousness of Mr. Body, or Mr. Knox Little, or the humour or eccentricity of some Nonconformist preachers I could name. He is a somewhat hard, and, to use an old word, painful preacher, and, for the multitude, is too thoughtful and philosophic. He commonly has, I suspect, an eclectic audience. Of course, he attracts the High Church section of his own Church, of which he is a distinguished member, and he is highly appreciated by thoughtful Nonconformists; and, as he is pre-eminently an intellectual preacher, he also attracts cultivated men, who, as a rule, care very little for preachers or preaching. There is a fervour, an earnestness of purpose, and an elevation of tone, which stir a certain class of minds. Then he has a habit of using his opportunities for dealing with public questions which happen to be engaging attention, and he does it with a degree of incisiveness and of courage which tells, not only on those who are within the sound of his voice, but on others, who read the reports of his sermons, or extracts, in the Press. Well do I remember a sermon which he preached just when the Bulgarian atrocities were beginning to excite the deep feeling of the British public. It was as stirring as the sound of a trumpet on the eve of a battle, and was the first distinct intimation which I had perceived that the High Church party, influenced, as I suspected, by its sympathies with the Greek Church, intended to act with the Liberal party in that matter, as they did consistently through the whole of the Eastern Question crisis.

I have spoken of Canon Liddon's voice, and I may now refer to it in a more special way; for listening to him on Sunday last, when I heard him at a distance, and at great disadvantage, it seemed to me an acoustic triumph to be able to send that clear, ringing voice of his right over the heads of the vast throng which filled chancel and transepts and largely occupied the nave, as well as every inch of space beneath the dome. Those cavernous recesses beneath the vast arches which are so striking a feature in St. Paul's would absorb an ordinary voice, and the fact would be attested by the restlessness of the congregation. But what perfect quiet, what solidarity there was throughout that great crowd of listeners—those who stood for two hours, as well as those who were comfortably seated! In cathedrals



and abbeys it is a common sight to see many of the congregation depart when the musical part of the service is over; but at St. Paul's on Sunday it was clear that that was not so much the object of attraction as the sermon which was to follow. Yes! I think Canon Liddon owes a good deal of his success as a preacher to his sharp, clear voice and careful delivery; so that when he rises to a height of passion, as he not unfrequently does, his sentences are like clarion notes, which have a thrilling effect upon the listener. Then there is something contagious in that intensity which characterises almost all his utterances. His sallow look, short hair and spare features suggest the idea of asceticism; and as he visibly sweats with the effort required for such a delivery as his, and sometimes drinks copious draughts of water, it is evident that the actual preaching of a sermon is, in the estimation of the preacher, quite as serious a business as its preparation.

No doubt, the Canon's sermon on "The Kingdom of God cometh not with observation," preached on the first Sunday of month, and which seemed to shadow forth the expectation of a coming time of Disestablishment, has helped to swell the audiences on subsequent Sundays; and last Sunday the Canon unmistakably showed how deeply his mind is exercised by the imprisonment of two of his clerical brethren, as well as by the cognate questions which that event has raised. His text was, "Wherefore, the law was our school-master to bring us unto Christ, that we might be justified by faith," and the words "the law," coupled with his allusions to ceremonies, led me to think, early in the discourse, that he would in some way work round to the point which was made so prominent in his previous sermon. It must be acknowledged that he was long in coming to it, and remembering, as I do, the insight and the singular vivacity with which Mr. Binney used to handle the same theme, I was not greatly struck with the Canon's treatment of it. At length he came to his practical application; but when his first deduction was, that the severer treatment of the young by a past generation, in the matter of rules and of discipline, was far wiser than the laxity which characterises the youthful training of to-day, I began to think that he was, after all, going to send away his audience in some degree disappointed. Then, however, he applied the principle of the text to churches, and there was a quickening of interest, as it was instinctively felt that he was about to speak his mind afresh on recent incidents. The true characteristics of a Church's life, he said, would seem to be firm adherence to principle, combined with generous freedom as to all that concerns outward life. The essential conditions for securing the transmission of grace should be defended to the last extremity, as securing the faith which is the governing principle of a Church's life; but in matters of mere ceremonial, there should be as much freedom as is compatible with order. "Where the faith is held sincerely, rules of outward observance may be largely left to take care of themselves; the margin of liberty within which devotional feeling, representing very various stages of spiritual growth, finds congenial and varying expression should surely, on the apostle's principle, be as wide as possible." Then followed a scathing passage, uttered with increased force, which, to do it justice, I must give entire:—

We can imagine, perhaps, a different condition of things from this. We can imagine a Church in which principle, that is, adhesion to the truths of faith, is apparently regarded as of comparatively little moment; while rules concerning strictly outward matters are treated as vital. We can imagine a Church which says to her ministers, "Hope and teach what you will as to the penalties which await the lost in the life to come, even though the Author of your faith should have stated in the plainest terms that those penalties last for ever. Maintain, if you like, that your Bible is honey-combed with legendary and uncertain matter, provided only that you do not maintain it too coarsely and provokingly; but beware—oh, beware!—of the crime for which our modern wisdom practically reserves its sternest condemnation—the crime of wearing a vestment too many or a vestment too few, since this may, perchance, expose you to even ruder punishments than any which are at the disposal of a spiritual society." We can imagine, I had said, a Christian Church holding this language; but I correct myself—we cannot imagine it. We can only suppose that if she should seem thus to speak, some other ruling influence than hers must have taken the seat of her own pastors, and be using terms which they would fain repudiate, if they could.

The words I have italicised were spoken with absolute scorn, as well as great animation; while the closing sentence was an effective specimen of concentrated wrath.

One other point was made, and, strange to say, it was in connection, not merely with a vindication, but a eulogy of Gallio, who, the preacher admitted, had been regarded as a synonym for religious indifference, and who has usually found more friends among Nonconformists than among State-Churchmen. Let us, said Canon Liddon, suppose that Gallio, Pagan as he was, had taken a different view of his duty; that he had undertaken, not merely to decide the worth of St. Paul's theological position, as against the claims of the synagogue, but also those various questions, internal to the Christian Church itself, which the apostle discusses in his first Epistle to the Corinthians—and which the preacher enumerated—"If we could imagine Gallio studying, and then pronouncing on these questions, can we imagine how St. Paul would have received his directions?" Then, checking himself, and changing his tone, he added, emphatically:—

My brethren, we are here altogether in the region of the imaginary; but this at least is certain, that to lay great emphasis upon ceremonial rules in an ancient Christian Church is not in accordance with the divine plan of education, whether of the Church or of the world at large; and that when this emphasis is laid on such rules, by some other than a properly Church authority, the divergence from that

plan is greatly aggravated, and the prospect of resulting confusion is indefinitely enlarged. In Church policy, not less than in education, we cannot go back with impunity from Christ to Moses.

If no sufficient objection can be offered to Canon Liddon's championship of Gallio, was it quite fair to paganise, as he did by implication, Lord Penzance? The comment of the *Pall Mall Gazette* seems to me conclusive—viz., "The cases are not parallel. The Jewish synagogue was neither established nor endowed by the State of which Gallio was the judicial representative. In dealing with a Free Church, except when called upon to decide questions of contract or of property, the civil magistrate can afford, like Gallio, to 'care for none of those things.' But as Lord Penzance had to administer the law in the case of a minister of an Established Church charged with its violation, it was impossible for him, however much he may have desired it, to follow the precedent of the Roman pro-consul, who summarily drove both St. Paul and his accusers from his judgment-seat."

So far as the Canon applied the principle involved in his text to Christian Churches, it appeared to me that he was consciously, or unconsciously, arguing against acts of uniformity, rubrics, and all authoritative rules for the regulation of religious worship. But how much further is he prepared to go? Up to a certain point he seems to agree with Dean Stanley, who pleads for an establishment which would practically establish nothing! Will the great preacher of St. Paul's tell the world, in his next set of discourses, what is the measure of freedom he desires for the Church of England, and how he can reconcile it with its position as a national institution? If he does, there will be a yet greater crowd in the metropolitan Cathedral than there was on Sunday last.

For the information of those who may wish to hear him, I may add that the Canon's last Sunday in residence will be next Sunday; that the service commences at 3.15; and that those who wish for good seats must secure them half an hour earlier, and must not be much later to secure seats of any kind.

#### DISESTABLISHMENT OF THE SCOTTISH CHURCH.

At a Meeting of the Executive Committee of the Scottish Council of the Liberation Society, held on the 15th December, 1880, and on remit from Council, it was resolved as follows:—"1. That the recent General Election having removed the difficulties which then impeded general action on the question of Disestablishing the Church of Scotland, the Executive Committee is of opinion that that question should be now earnestly pressed, so as to make it evident that the Scottish people are resolved on demanding that, without further delay, measures be adopted towards effecting a complete change in the relations of the State to ecclesiastical bodies, by placing the now Established Church on the same footing as other religious communities.

"2. That it is desirable that the subject should, without delay, be brought before the House of Commons by means of a Resolution or otherwise; and that steps be taken to effect that object in the best manner during the approaching session of Parliament."

On Tuesday evening, Mr. Carvell Williams, on the invitation of the Lewisham and Lee Liberal Club, delivered an address in the large room of the club-house on "Scotch Disestablishment and the Duty of English Liberals in Relation Thereto." In describing the course of events which led to the disruption of the Scottish Church, he contrasted the course pursued by the non-intrusionists with that of the English Ritualists. Those who objected to what they regarded as an unwarrantable interference with the spiritual rights of the Church did not fly in the face of the law, revile the judges, and, sticking to their benefices, go to prison, rather than render obedience to the constituted authorities. They adopted the more dignified and consistent course of first appealing to the courts of law and to Parliament, and then, on their appeals failing, they resolved to quit the Establishment *en masse*, and gave up churches, manse, and stipends without knowing what might be their future. Referring to the political position of the question, Mr. Williams said that it was now so advanced that a motion in favour of disestablishing the Scotch Church would probably be submitted to the House of Commons in the coming session. That was what was done in the case of the Irish Establishment, which was condemned by resolution in one Parliament, and abolished by an Act in the next.

UGANDA.—Missionary prospects in Uganda do not appear to be very promising. Dr. Emin-Bey writes to the *Mittheilungen* that Mtesa held a great council on December 23, 1879, at which it was resolved to prohibit the English and French missionaries from teaching, and to punish with death any native of the country who listened to them. The Mahomedan religion was condemned at the same time, and ancient customs are to be adhered to. The assembled chiefs were of opinion that they required no religious teachers in Uganda, but guns, powder, and percussion caps. On June 1 one of the English missionaries wrote to Dr. Emin that their task appeared to be hopeless, and the King refused to listen to anything they had to say. Mtesa had relapsed into his savagery, and sacrificed 200 human beings on the grave of his ancestors. Dr. Emin, who had repeatedly visited Uganda, is about to write a paper on that country. From another source we learn that King Mtesa, having been cured of some disorder by Father Lourdel, exhibited greater kindness to the Roman Catholic missionaries than before, and that they were able to baptize several adults about April last.—*Academy*.

PROSECUTION OF AN EVANGELICAL CLERGYMAN.—The *Birmingham Daily Mail* states that a prosecution under the Public Worship Regulation Act is to be commenced against the Rev. Philip Browne, chairman of the Working Men's Branch of the Church Association. There are seventeen counts in the representation, but the High Church party repudiate any complicity in the prosecution. The preliminary representation is said to have been laid before the Bishop of Worcester.

## Correspondence.

### SPECIAL PRAYER ON BEHALF OF FOREIGN MISSIONS.

To the Editor of the *Nonconformist and Independent*.

SIR,—Will you allow me to state, for the information of your readers, that the Committee of the Baptist Missionary Society have resolved to hold a meeting for special prayer on behalf of Foreign Missions, on the morning of New Year's Day, 1881, at half-past eleven o'clock, in the library of the Mission House, Castle-street, Holborn. Not a few friends of the society, both in London and the country, are very deeply impressed with the necessity of waiting upon the Lord for His special guidance and blessing at the present time, specially in view of the urgent and pressing need for a large increase in the staff of labourers, and they feel there can be no more fitting occasion for such united petition than the commencement of a new year. The respected treasurer of the Mission, Joseph Tritton, Esq., will preside, and we hope to have the presence and sympathy of representatives from other Missionary and kindred institutions.

Trusting that we may be cheered and stimulated by the attendance of a large number of friends from the various churches and congregations of the metropolis,

I am, &c., ALFRED HENRY BAYNES,  
General Secretary.

Baptist Mission House, Castle-street, E.C., Dec. 20.

### COMMUNION AT THE LORD'S SUPPER AND LOCAL CHURCH MEMBERSHIP.

To the Editor of the *Nonconformist and Independent*.

SIR,—In the letter which you published on the 2nd inst. my aim was not controversial, but the ventilation of a question which has long impressed me as a vital one. I am glad to see the three letters which it has occasioned; and trust that they will lead to other communications from known correspondents, that may yield us further light.

The question with us as Congregationalists is not whether personal godliness is a necessary qualification for communion at the Lord's Supper, and an equally necessary condition of local church membership, but simply whether admission into the church, with the consent of the fellowship, on the admitted evidence of personal Christian fitness, is divinely authorised as necessary to communion. What real warrant have we for so connecting these two things?

It may help to clear the ground to remember three New Testament facts.

One is that when the Lord's Supper was first observed, under the presidency of Christ Himself, not one communicant present was a member of any local church, and that Christ, who evidently intended the practice on that occasion to be followed, did not admit that the observance in that respect was exceptional, nor distinctly enjoin that in future due care should be taken to admit to the table none but recognised members of local churches.

The second fact is the way in which St. Paul met the irregular proceedings at the Lord's Supper in Corinth. He does not chide the Church for a lack of care in the admission of its members; and endeavour to guard against the repetition of admitted abuses, by making all future communicants pass through a more careful examination as candidates for Church membership; but throws the whole responsibility of partaking on the individual conscience, giving to each person the right to partake if in "examining himself," he felt sure he could in that symbol "discern the Lord's body;" in other words, could honestly and lovingly partake in remembrance of the crucified One.

The other fact is, that when reference is made in the New Testament to persons communing at the Lord's Supper, they are not spoken of as members of Churches, but simply as "disciples" of Christ.

But it has been asked, admitting that these facts do show that local Church membership is not laid down in the New Testament as a condition of communion at the Lord's Supper, is it not expedient, for the sake of keeping up our churches, that admission into them shall be made the way to the table; and by this method may we not more effectually "fence" it against all intruders?

I confess to a great shrinking from any deference to expediency in a matter of this nature, in which Christ is the authority, and is silent upon such a use and purpose of His ordinance. Nothing can exceed the exquisite simplicity of the institution, as it came from the hands and lips of Christ, "Take this bread and this cup in remembrance of Me." Why go further? Why not leave all believers in Christ anywhere, in any church, at any time, with or without minister, to obey this simple command as their consciences determine?

Had not Christ a special meaning in this exquisite simplicity? Did He not foresee our human arrangements as to churches? Did He not foresee our sectarianising, and the misrepresentations of Himself and of His Church which that action of ours would occasion? And did He not mean that His simple way of commemorating His death might give to all true believers, through all time and amidst all changes, one platform on which they could clearly illustrate the real unity of His Church? So long as we make local Church-membership a condition of communion, we are connecting the *Sect*, more or less, with the Lord's Table, and are diminishing its power as an exhibition of essential Christian unity. It is mainly for the purpose of preserving the Lord's Supper as a visible expression of the unity of the Church, that it is vitally important to make personal faith in Him independently of local church regulations the condition of communion; and, when publicly observed, inviting all to come who "love Christ and feel it their duty to partake." In addition to this great use of the ordinance, it is also no little thing to withhold all hindrance to communion from those who do come within the Christian limits defined, but who, on grounds that are satisfactory to themselves, have a conscientious objection to membership in any local church within their reach.

As to any possible and sinful abuse of such an invitation, it may be fair to ask whether the other mode of making communion dependent on Church-membership, is not even more liable to such evil, as membership may be used as a certificate of character and a means of pecuniary help, neither of which, as are obtained when the act of communion is left exclusively to each person's own conscience.

But let me add that while I plead for open communion in the sense explained and for the reasons given, I will yield to no man in admitting the vital importance of Church-membership, resting on the admitted evidence of personal faith



in Christ and the consent of the whole brotherhood. That such a community should at known periods unite in communion at the Lord's Table, seems to me an obvious duty in the light of the New Testament; though if any one should have a conscientious objection to the ordinance, I do not see why on that ground only he should forfeit membership. To limit the privileges and duties of Church members to be one act of communing on twelve days out of the 365 that make up the year, is about as strange and inexplicable a thing as ever entered the human brain. Church membership is a perpetual bond to discharge all the duties of the Christian life. It is as sacred a covenant as man can enter into with God and man. The true meaning is to seek and obtain the highest spiritual good for ourselves and others, both those that are "in the faith," and those that are not. Moreover, on the Christian corporation as constituted by common consent in obedience to Christ, devolve functions of the greatest moment. It is that body, with us at least, that determines who is to be the pastor, and to a large extent what that pastor as the servant of Christ shall do. It is they that elect all the officers of the church, they that should manage the institution, and they that determine the important questions of Church buildings and other Church property.

Yours truly,  
J. C. GALLAWAY.  
Birmingham, Dec. 18, 1880.

#### THE IRISH CRISIS.

To the Editor of the Nonconformist and Independent.

SIR,—We beg to commend to the earnest consideration of your readers the following Resolution passed by the Committee of the Irish Evangelical Society at their last Meeting. The present state of Ireland is as serious for the Church as it is for Parliament; and our Committee hope that all the friends of Evangelical teaching will lay it seriously to heart.

We are, very truly yours,  
CHAS. REED, President.  
JAMES SCRUTTON, Treasurer.  
W. WALKER JUBB, Secretary.  
Memorial Hall, Farringdon-street, London E.C.  
December 18, 1880.

RESOLVED—"That the Committee have heard with deep regret of the unrest and disorder which prevail in the South and West of Ireland, and of the privations suffered in many districts, which the more bountiful harvest of the present year has not altogether removed.

"They desire to express sympathy with the Government in the special difficulties which have arisen, and pray that Divine guidance may be given in all their Councils, so that by wise legislation the condition of their Irish fellow-subjects may be ameliorated. At the same time, the Committee would earnestly remind the Protestant Churches of Great Britain that they have a solemn duty in a crisis like the present: that, when legislators have exhausted their skill and applied their remedies, the obligations of Protestant Christians to increase their efforts for the proclamation of the pure faith of the Gospel will still be pressing and binding; and that, unless these obligations are promptly and generously met, Ireland cannot have the rest and peace she so much requires.

"The Committee consider that the agencies for evangelising Ireland are not at all commensurate either with the claims of the people or the openings for Christian work which the country presents. They believe that, if Ireland is ever to rise to new life and strength, she must have the same reviving and restoring power which has made Protestant nations healthy and prosperous. They, therefore, urge that she shall have special remembrance in the prayers of God's people; and that increased sympathy and assistance may be given to secure enlarged evangelistic effort."

#### THE SUPPORT OF VILLAGE PASTORS.

To the Editor of the Nonconformist and Independent.

SIR,—Along with much that is highly gratifying and pleasantly stimulating in your issue of the 16th, there is one thing that is saddening—might one not say, heart-sickening? Your Manchester correspondent says, "One is tempted to wonder, sometimes, how much longer genteel starvation will continue to be the cruel lot of many of the noblest of our country ministers, to whom the lines assuredly have not fallen in pleasant places." A general reference such as this, however important and impressive in its place, does not much influence the heart and life, in the absence of what Wilberforce called the "particularities of little incidents." As an illustration, he says that, if one were to hear that the Empire of China had been swallowed up by an earthquake, he might moralise for a little over the event, but would then go to bed and sleep as if nothing had happened; but tell the same man the particulars of a painful accident that had happened to a poor child in the next street, it would disturb him more. The words "genteel starvation" of "many of the noblest of our country ministers," are, perhaps, too general to make much impression on the hearts of readers. But, if so, "A West Country Minister" does much to supply what is wanting. He tells us of four churches within a few miles of his own home in the families of whose pastors genteel starvation holds sway from year to year and all the year through. From a hill-top in the same county he could point out the localities of six other churches whose pastors were in the like condition. Even such statements might be too general to produce the needed interest in the subject, and he goes more into detail, speaks of the "grim care and weary anxiety about the commonest necessities of life that must haunt pastors so circumstanced," and how, even if the power to make any use of it is not wholly crushed out of them, there is no possibility of their purchasing literature of any kind." As one result he tells us there arise "applications more or less direct to ladies' societies for gifts of clothing, and thankful acceptance of them," &c., &c. We may expect that this state of things will not now long continue, and there are good reasons for the hope.

If it be true that evil is often wrought more for want of thought than for want of heart, it is equally true that neglect is often more from want of thought than for want of heart. A good deal has been done from time to time to call the attention of those who have means to the urgent need there was for an increase to the salaries of many country ministers, and also ministers in villages, and some in certain parts of towns; but something like a new era, in this respect, would appear to be opening. Many, on reading "A West Country Minister's" letter, may have been ready to think or to hope that things are

"not quite so bad" as he represents them, but his words will be as nails fastened in a sure place, and as the result, many will feel and give as they have never felt and given before. They will thank God that the Church Aid Association is now a ready and every way suitable channel through which to have their contributions put into the hands of those who need. Another ground of confidence is the fact that, whereas such cases as those described by your correspondent in the West, were at one time but too common amongst Congregationalists in Scotland, there is, I think I am safe to say, no such thing in existence now. Such things would not be now tolerated. The remedy of a crying evil, that has been remedied so far as the North is concerned, is surely not beyond the power of those who have to deal with it in the South. Some can well remember the time when the sainted Mrs. Greville Ewing, of Glasgow, and other ladies in the west and south of Scotland, were in the habit of sending yearly bundles of clothing, that had done their work in cities, to the families of country ministers, by whom they were indeed, "thankfully received." Your correspondent writes, with expressed reluctance, that ministers are "pauperised." I should say it was not felt to be so in the cases to which I refer. Those who received the gifts knew well that they came because there was love and esteem at the back of them. They were like the gifts which were sent from Corinth, by the hands of the apostles, to the poor saints that were in Jerusalem, in that they were the occasion of thanksgiving to God. There was nothing in them resembling the "parish dole." What is wanted is that the need for any gifts, that might be felt to pauperise, should not be allowed to exist. I remember being present in a country minister's house, when a bundle of clothes that had been worn came in. The minister's wife took the lead in opening the bundle. The minister took hold of the garment that happened to be upon the top. There was much pleasure being expressed by the countenances of both parents, and by the young who were looking on. I shall never forget the expression of the minister's countenance, or his words when, holding up to view the article of dress, he said, "First, here comes a good coat." He little dreamed that his words would be printed in London, and spread over the world.

Such benefactions are not usual, because they are not needed in Scotland now. Will the need for them in the South outlast the year of the coming Jubilee of the Congregational Union of England and Wales? It is to be confidently expected that 1881 will see the last of "genteel starvation" amongst noble ministers, in country or in town. There will, in the future, be much more than in the past the bearing of each other's burdens, and so fulfilling the law of Christ.

Yours, &c.,  
ALEXANDER MUNRO.

#### THE RITUALIST THEORIES.

To the Editor of the Nonconformist and Independent.

SIR,—The point at issue in the cases of Mr. Dale and Mr. Enraght, is not one of ritual posture or ceremonial, but whether Lord Penzance possesses spiritual authority, which he assumes to exercise in suspending from their ministerial functions those clergymen whom he deems to be acting in contradiction to the precedents laid down by the Judicial Committee. Sir Henry James when representing Lord Penzance in the Court of Queen's Bench, contended that he derived his position solely from Statute Law, and that consequently, there was no necessity for him to conform to the requirements of the Prayer Book or Canons in order to qualify himself, as all his predecessors had done, for the quasi spiritual office of Dean of the Arches. Parliament might pass a Bill appointing a certain person Archbishop of Canterbury, but until he had received episcopal consecration the majority of the clergy could not recognise his spiritual claims, and this is a parallel case with the appointment of Lord Penzance.

Parliament has enacted that he is Dean of the Arches, but he has not complied with the ecclesiastical requirements for an office which presupposes spiritual jurisdiction. I will not enter upon the question at greater length, but can assure your readers this is the point at issue, and Nonconformists who have been foremost in declaring their adherence to the claims of the spirituality of Christ's kingdom should respect, if they cannot appreciate, those who are contending for the prerogatives of the Church against the demands of the State.

Your obedient servant,  
H. CHARLES RICHARDS.

Grays Inn, December 7, 1880.

[We have so many times—quite recently, in reply to a similar letter—stated our reasons for taking an opposite view to that of our correspondent, that it is quite superfluous to repeat them here.—Ed. N. and I.]

#### MODERN NONCONFORMITY.

To the Editor of the Nonconformist and Independent.

SIR,—I shall be glad if you can find room for a few lines in continuation of a letter which you were good enough to insert, under the above heading, two or three weeks ago. I was anxious to counteract a tendency, not uncommon amongst us, to contrast the old and the new phases of religious life in our churches to the great disparagement of the latter. My point was that if there was less of the apparent saintliness of the older churches observable among modern Nonconformists, there was more of every-day life practicality and usefulness. The odour of sanctity had made way for humanitarian activities. One or two correspondents appear to have been shocked at my conclusions. I am sorry for their nerves, but know of no better remedy for them than a repetition of the shock.

It is quite time that we had done with all the nonsense of the hour about declining piety and neglect of the old paths. I have no doubt that when the routing out of those sanctimonious old rookeries, the monasteries, took place centuries back, piety stood aghast. Indeed, we have proofs of it in our hymn-books. The St. Bernards of the era wrote as in the very "day of wrath," and as if "the Judge" were "at the gate." It was an awful scare for the interesting, but not over clean fraternity. And so at every turn of the wheel of progress. It must have seemed a dreadful crisis to some when other than duly ordained priests dared to preach, and elsewhere than in duly consecrated churches. Indeed there has not been an epoch in which croakers have not seen the proofs multiply that everything was going rapidly to the bad. Tens of thousands of clergymen are to-day groaning in spirit over a small act of legislative righteousness, known as the Burials Act. The signs of the

times are "most portentous," they tell us. Amiable idiots! What will they say when the next instalment of justice is due, and the whole State Church machinery comes tumbling about their ears? Hardly less foolish is the alarm of venerable Nonconformity at the demolitions of the genius of reform. Methodism groans over its deserted class meetings, and Congregationalism saddens at its forsaken prayer meetings. I prefer looking on the positive side of the picture. I think Methodism was far better employed during the late General Election in ousting a vicious Toryism from power, than it would have been working itself up into a religious frenzy at a love feast; and if Nonconformists generally had to curtail their devotions in order that time might be found for winning victories for Mr. Gladstone, I see no cause for grief.

Looking over the ministerial ranks of Nonconformity, I find infinitely more cause for rejoicing and thankfulness than for anything like concern. In every direction there are signs of progress. Where dreariness and decay formerly abounded, cheerfulness and vitality do now much more abound. All around are beautiful churches filled for the most part with interested and attentive worshippers. The ministers I find to be, not unfrequently, not merely Church officials, but leaders among men. On School Boards they are found battling nobly against human ignorance; on temperance platforms they are found attacking the curse of intemperance; the Liberation movement enlist their sympathies on behalf of absolute religious freedom; and, in a word, wherever battle for the right is waged there the modern Nonconformist minister is, as a rule, found with his face to the foe.

"Yes, but at what cost of spirituality!" meekly suggests the old school. I would reply by asking, What is meant by spirituality? When I have taken the trouble to trace this well-worn objection home I have usually found it proceed from some wonderfully well placed disciple whose ample purse, and luxurious surroundings, constituted an atmosphere about as bracing as that of the easy-going monks whom Henry VIII. so ruthlessly disturbed. It is really wonderful the close connection there is between easy-going life and ultra orthodoxy. The so-called heretics are very often found consecrating themselves body, soul, and spirit on the altars of humanity, when the sticklers for so-called orthodoxy may be seen lolling on drawing-room sofas, or airing themselves in luxurious broughams. Can any one doubt as to which has most in common with the Christ of Galilee? I shall never forget one incident of the "Revolt of the Field." In the thick of the struggle some men engaged in work on the road were summarily discharged by their employers—a rural highway Board—because they had dared to name the name of Arch. I made the matter known with a view to obtaining help for the men who had each large families depending on them. The only response, however, came from a somewhat notorious sceptic who sent a sovereign apiece for the men, with an offer of further help if it was needed. "A certain man went down from Jerusalem to Jericho," &c. &c. &c.

One word in conclusion. Let no one jump to the conclusion that I undervalue the orthodox faith. I was brought up in it. It moulded my character. It has been the joy and strength of my life. I have no other hope than what it inspires. In moments of peril when death seemed to face me I have realised its infinite sufficiency to stay the soul. No! Both "J. G." and "A. J." fire strangely false shots when they construe my plea for a charitable view of "Modern Nonconformity" into a laxity touching Christian essentials. My one contention is that the Church of the future must increasingly respond to the apostolic challenge, "Show me thy faith by thy works." A. C.

#### PARIS CONGREGATIONAL CHURCH.

To the Editor of the Nonconformist and Independent.

SIR,—You kindly inserted, a little over a month since, a letter from my fellow deacons and myself about the threatened speedy closing of the English Congregational Church in Paris (Rue Royale), unless prompt help were afforded from England to enable us to keep it open.

We regret much to see that this letter has elicited no response in the subsequent numbers of your journal. We have since been trying hard to arrange, with the help of Mr. Morley, for at any rate one year's further grace to afford time for seeking some more permanent means of keeping the place open, and were hoping we had just succeeded in doing so. However, we now learn that the chapel has been let—the agreement being already signed—to the Café next door, presumably for a billiard-room, as we had been anticipating. So now all is over, for the present at least.

We greatly regret it; firstly, because our little church and congregation, small indeed, but much attached to the old centre of religious work and worship, will of necessity be broken up and dispersed in April next. Secondly, because of the stop thus put to the very important and earnest daily evangelistic services carried on for many years by our French brethren, under M. La Pasteur Armand Delille, similar to the work of Mr. M'All's mission, but more central, and enjoying the benefit of a position unequalled in Paris, and such as it will be scarcely possible to find elsewhere; and again, because so many English friends, visiting or passing through Paris, will now have no place of worship and welcome in their future visits to this city, such as they have often been so glad to find here in the past. However, we could do no more. I say above "for the present," because I do not believe that English Congregationalists will long remain content with this state of things, especially after past experience. But then the want will have to be supplied at a far greater cost, and in a less favourable position, if at all, for it seems almost impossible to obtain a suitable site, even if we were able to build a suitable church. It seems right, after our former letter, to ask you to make such of your readers as are interested in the matter, as I feel sure many are, acquainted with the result, and I am, Sir,

Yours faithfully,  
R. W. ROGERS LONG.

Paris, Dec. 20, 1880.

P.S.—I may as well mention here that two other great wants have long been felt in this city, and are often expressed. First, larger and better accommodation for the very useful Young Men's Christian Association, nowhere, surely, more required than in Paris, and already twelve years old; and, secondly, a commodious hall for religious and other gatherings, the winter lectures of the above association, &c. Our chapel having been in most cases the only available place of the sort, small as it was, this want will now be still more urgently felt. It is to be desired that these various



needs could be supplied by one combined scheme on the same ground, and a large central place perhaps for Mr. M'All's mission at the same time. At any rate, I throw out the hint. Such a combination would be a matter of economy as to cost. The Wesleyans and the Baptists (French) have large, handsome buildings, containing on the ground-floor several rooms for schools, meetings, library and book-shop; above these the church, and over this residences for the ministers, French and English. I need hardly say that in the case proposed the various portions would be quite independent, and, except as regards our Church, unsectarian; unless it were judged best that all should be under one proprietary, the others paying rent, and the hall being let for meetings, &c. We have been assured that help might be expected from Congregationalists in America, who take great interest in Paris and in Mr. M'All's Mission work, but the question is mainly and primarily an English one.

#### THE CHRISTIAN COMMUNITY.

To the Editor of the Nonconformist and Independent.

SIR,—Kindly permit me to make known our want of funds to enable us to "feed the hungry" again this year. The children attending our Ragged Schools in Thrawl-street, Spitalfields, and London-street, Bethnal-green, as well as the people attending the various services during the year, are extremely poor. A recent "all-night meeting" held in Thrawl-street Mission-hall revealed a frightful amount of destitution. Our annual Christmas treat to 7,000 inmates of the London workhouses will be repeated if funds permit. F. A. Bevan, Esq., treasurer, will gladly receive donations at the bank, 54, Lombard-street, E.C., which will be acknowledged by, dear Sir,

Your obedient servant,

JAMES ATKINSON, Secretary.

10, Enfield-road, South Kingsland, N.

#### DISTRAINT FOR A MINISTER'S STIPEND.

To the Editor of the Nonconformist and Independent

SIR,—I beg to acquaint you that the Rev. David Johnston, minister of the united parishes of Birsay and Harray in Orkney, has arrested the rents of my small possessions here for minister's stipend, which I cannot conscientiously give him being myself a Dissenter and Nonconformist. I have no ill-feeling to Mr. Johnston, but with God's help I will not violate my own conscientious convictions to please him, though he should thrust me into an inner prison, and make my feet fast in the stocks.

I am, yours sincerely,

GEORGE IRVINE.

Quoyloo Sandwick, Orkney, December 17, 1880.

#### Literature.

##### THE RIGHT HON. JOHN CHARLES HERRIES.\*

By the politicians of the present day the name of the Right Hon. John Charles Herries is but little remembered, and it is to be questioned whether the public in general have ever heard of him at all. His life was, nevertheless, an unusually protracted one. He became a Treasury clerk in 1798; he was Chancellor of the Exchequer when, in an evil hour, Lord Goderich grasped the reins of office, rudely torn from Canning by premature and unexpected death; and he occupied a subordinate position in that far-famed Wellington Cabinet which was to sweep back Roman Catholic claims and the cry for Parliamentary Reform, as Dame Partington vainly would have swept back the waves of the Atlantic. Herries was a faithful confidant of Peel, though that distinguished statesman managed, after the *fiasco* of the Tory Cabinet of 1834, when he became Secretary at War, to hold office without him, while Herries, who had lost his seat at Harwich and had been beaten at Ipswich, had to remain out in the cold till he was returned for Stamford, in time to aid Lord George Bentinck's unavailing crusade on behalf of Protection, and he reaped as his reward the presidency of the Board of Control in the Derby Cabinet of 1852. After the dissolution of that Cabinet, Mr. Herries retired into private life, and died suddenly in 1855. When that event took place the *Examiner* wrote of him that he was a sincere and upright politician, and his career, spent in the discharge of many important and varied duties, was honourable and useful. His biographers tell us that it was the opinion of Earl Russell that no one knew more of the finances of the country than Mr. Herries, and they publish a note from Lord Brougham, to the effect that Mr. A. Baring, afterwards Lord Ashburton, had told him that of all the men he had ever seen in the financial department, Mr. Herries was by far the most competent—a testimony all the more valuable, as Lord Brougham adds, that Mr. Baring was by no means apt to be easily pleased with the extent and accuracy of any one's knowledge.

For an old-fashioned Tory, Mr. Herries was a moderate man. He was a follower of Huskisson and Liverpool and Canning, and was opposed to organic changes in the British Constitution. We can well believe it. No one can expect to rule a democracy who has not acquired the art of public speaking, and Mr. Herries was no speaker—a man

of figures, that was all. Again, he entered Parliament late in life, and never quite overcame the diffidence which commonly restrains men of mature years who have not practised debating when young. It very often happened besides, that he was prevented from taking part in the discussion of important questions by an affliction destroying his power of making himself heard—as his biographer rather vaguely puts it—to which he was continually liable. But Mr. Herries had other reasons, which had grown with his growth, and strengthened with his strength, why he should be averse to organic change. He had risen under the unreformed Parliament to place and power. He was born in the good old times when the public had got used to a taxation which penetrated to every corner and cranny of an Englishman's life, and had learned to grin and bear, believing in their self-conceit that in consequence they were the envy of surrounding nations. Whig and Tory lords quarrelled amongst themselves for the spoils dealt out to them by a monarch who trusted neither the one nor the other. It is scarcely possible for the ordinary Englishman of to-day to realise the badness of the good old times. Our financial system, as Earl Russell wrote, was based upon the necessity of keeping up an army and navy suited to our high position, and of paying the interest of a debt which, having amounted to one hundred and thirty millions before the American war, had risen to eight hundred and thirty millions at the death of George III. Prohibition and protection pervaded our commercial code. No Roman Catholic could hold high civil office or be admitted to a seat in Parliament. No Protestant Dissenter, however deeply conscientious, could hold any official position whatever. Manchester and Leeds and Birmingham had no voice in Parliament, while it swarmed with the representatives of rotten boroughs, such as Old Sarum and Gatton's solitary mound. "The swinish multitude," as it was the fashion to call them, could neither read nor write. The poor grew poorer, while courtiers and pensioners and placemen reaped a golden harvest. Mr. Herries in this respect was no exception to the general rule. At the beginning of 1809 he was appointed by Mr. Perceval secretary and registrar to the Order of the Bath, a place with a small salary; and, as the biographer confesses, with probably little business. The average annual emoluments arising from fees were, before the augmentation of the Order, trifling, but on the occasion of the creation of a large number of Knights Grand Cross they brought in nearly £7,000. No wonder the storm came at last—a storm which the Government was unable to suppress by the suspension of the Habeas Corpus Act, by the imprisonment of reformers, by press prosecutions, by bribes, or by spies. The good old times farce was being played out, or rather ripening into a little tragedy, from which, however, we were saved for a while when our fathers carried the Reform Bill—the Reform Bill of which as a constant opponent of organic change—as one who, as his biographer writes, did not try to wash "his true blue into a neutral tint,"—Mr. Herries was an unflinching opponent to the bitter end. As George IV.'s new Chancellor of the Exchequer, naturally the Liberals were wrath with Mr. Herries. George IV. was by no means a model prince. The excesses of that Sardanapalus when he was sowing his wild oats were bad enough when he was a Whig and a friend of the Whigs, but they were intolerable when he became a king and a Tory. It was then Cruickshank and Hone held him up to odium in caricatures over which we smile, and Brougham made him the subject of that withering denunciation which even yet we love to read.

This brings us to the real object of these two volumes. It seems Mr. Herries has been, like most eminent men, misrepresented. We read in the preface that the immediate cause of the publication of these volumes is the appearance of a book by Mr. Spencer Walpole, entitled, "A History of England, from the conclusion of the Great War in 1815," in which an account is given of Mr. Herries' share in the formation of the Goderich Administration "so entirely erroneous and so injurious to his reputation that it would be impossible for those who are interested in maintaining his good name to allow such calumnious misrepresentations to remain unrefuted." It is true that Mr. Walpole's statements are, to a great extent, repetitions of those to be found in Lord Palmerston's Autobiography and in Mr. Greville's Memoirs, and that an answer should have been made on the first appearance of those publications. "Such was originally my intention," writes Sir Charles Herries, K.C.B., "but a long illness and other pressing avocations prevented me from fulfilling it at the proper time." It is to be regretted that such has been the case, as Mr. Spencer Walpole would thereby have been saved from error. The error of Mr. Walpole is peculiarly annoying to Sir Charles. Lord Palmerston's reminiscences are those of a

strong partisan. Mr. Greville seems to have done little more than collect the ill-natured gossip of the day, about as reliable as the piquant revelations by which the public are gulled by the Society papers, which are the disgrace and the scandal of our age. But Mr. Walpole is the son of Mr. Herries' esteemed friend and colleague in the first Derby Cabinet, and the grandson of Spencer Perceval, the Prime Minister to whom Mr. Herries was private secretary, and with whom he was on terms of intimacy and friendship. *Hinc illa lachryma.* Mr. Walpole's charge is that Mr. Herries, a Treasury clerk, was suddenly pressed forward by King George IV. into the place of Chancellor of the Exchequer, with the design by the king of having in that office a creature of his own who would assist him in profligate expenditure of the public money. The reply of Mr. Herries' son is that at the time Mr. Herries was not a Treasury clerk, but was, and had been for some time, Secretary to the Treasury; that originally George IV. had intended not Mr. Herries, but Mr. Sturges Bourne, to be Chancellor of the Exchequer; and that as to the profligate expenditure on palaces when Mr. Herries was Chancellor of the Exchequer, Buckingham Palace was already completed in its substantial parts, and that no estimate for any additional works was passed by the Windsor Castle Commission while Mr. Herries was Chancellor of the Exchequer. The controversy is not a very important one, so far as the public are concerned; but that is no reason why the sons of Mr. Herries should allow their father's name to be under a cloud.

In another way, also, Mr. Herries has been unfortunate. During our Peninsular War he was at the head of the commissariat, and came in for a good deal of the grumbling of Wellington on the subject. "In private life Mr. Herries," writes his son, "always emphatically denied the truth of the charge of neglect so frequently made and insinuated in books and pamphlets and newspapers against the Government in general during the war, but most particularly under Mr. Perceval's Administration. 'I could tell a different story,' he said, 'if I chose to speak.' There is not the least ground for pretending that the Duke was not supported to the utmost." That Mr. Herries did the best under the circumstances we see no reason to doubt. His rise in office was due to the effectiveness with which he performed his work. The head of the department was a gentleman who concerned himself as little as possible with the business of his office, and he very soon saw that in the new clerk he had one who was able and willing to work for him; and young Herries, then but twenty-one, was directed to draw up for Mr. Pitt the resolutions by which one of Mr. Tierney's financial onslaughts was to be met in the House of Commons, and, when higher up in office, Mr. Herries seems to have done his best to ensure efficiency in the public service. He complains bitterly of the difficulties of his task. In May, 1812, he writes—

I feel that I am getting into terrible hot water in consequence of my endeavours to purify this department. It is generally by the recommendation of some considerable person that even the worst subjects are introduced into it, and unfortunately those persons are disposed to be offended if their protégés are rejected or dismissed. If their resentments were properly directed, they would be against the parties who discredit these recommendations and not against me.

The reader, curious for anecdote, and graphic anecdote, will, it is to be feared, be not a little disappointed in these volumes. Recent political memoirs have been so racy, that a calm statement of facts may be considered as dull. Nevertheless, we get a few particulars of an interesting character. The father of Herries was Colonel of the Light-horse Volunteers. Nicholas Vansittart, afterwards Lord Bexley, belonged to the regiment. His lordship at that time was Secretary to the Treasury, and had a figure by no means that of a light dragoon. One of the clerks meeting him coming in from drill in full uniform, is said to have exclaimed that he for the first time understood what army extraordinaries were, that being a heading in the finance accounts. Again we see Mr. Pitt in the Treasury Board-room—his manner cold and ungracious, and Addington, Pitt's successor, condescending and ceremonious.

The great man had walked with Vansittart and the Secretary from the Treasury without a word about the pamphlet (a pamphlet by Mr. Herries in reply to Cobbett). Arrived at his own door, he seemed about to say something, but it was apparently too important for a few words on the doorstep, and he courteously invited the young clerk to come upstairs with him, as he had something to communicate. Then, having taken up a proper position on his own hearth, he expressed, in choice and measured language, his thanks for the useful assistance afforded to the Government, and nothing more. The solemnity of the proceeding had raised hopes of a lucrative employment.

Peel does not appear in a very amiable light. Sitting one day next to Sir Robert Peel in the House of Commons when Parliament was sitting, Herries said, "You may depend upon it that man will be the leading spirit in the House some day,"

\* Memoir of the Public Life of the Right Hon. John Charles Herries in the Reigns of George III., George IV., William IV., and Victoria. By his Son, Edward Herries. With an Introduction by Sir Charles Herries, K.C.B. In Two Vols. London: John Murray, Albemarle-street.



to which Peel replied, in a tone and with a manner of the utmost contempt, "Do you really think so?" Herries was the means of getting Praed returned for the Tory nomination borough of St. Germain, but we are told Praed was received with repulsive coldness by the leader of the Conservative opposition in the House of Commons. Peel in many ways damped the ardent spirits of his supporters. In 1831 there was a plan proposed by Mr. Herries to revive the drooping spirits of the Tories by means of a public dinner. The Duke was delighted. He wrote:—

We must assume a good title, and must have good names as managers in order to be certain of being well attended. We ought to rest our pretensions to the confidence of the public on our desire to protect and preserve property and all the great establishments and interests of the country, rather than especially on an opposition to the Bill, or in the opinions of all or any of us upon Reform. Then for managers, &c., we ought to have moderate Reformers—great bankers and merchants, as well as noblemen and gentlemen.

Sir Robert Peel's reply was discouraging. No wonder. At that time, as we find in the Buckingham correspondence, the ultra-Tories were beginning to suspect Peel of wishing to separate from them and to organise a Peel party. The Marquis of Londonderry writes: "In his character there is great coldness, apathy, and indifference to public life, and when I add to them the known fact that Peel keeps down all the aspiring young men, I do not think that he is a very alluring commander." The perusal of the memoirs of Mr. Herries rather confirms that idea.

#### JOHN LOCKE.\*

It is an indirect tribute to the influence exerted by Locke in philosophy that his political and theological writings are comparatively unknown or neglected, while his "Essay on the Human Understanding" is still well known. His influence, nevertheless, during his life was very great on the political movements of the second Stuart dynasty which issued in the Revolution of 1688. The epitaph which he wrote for himself tells us that he lived content with his own insignificance. But, in fact, he was far from being insignificant, and his life was not obscure. If the portrait by Kneller is a true representation of John Locke he, could not have been insignificant in any age in which intellectual powers had a field for their exercise. His life was passed through seventy years of the most remarkable period in English history. It began four years after Charles I. had determined to try the experiment of governing England without a Parliament; it closed a few years after a political revolution which he had helped to produce, and to which his writings helped to give permanence. As a boy he was at Westminster School when the Long Parliament was summoned; the Civil Wars coincided with his youth. He was at Oxford while Cromwell was Chancellor and Dr. John Owen was Vice-Chancellor and Dean of Christchurch. At Oxford he held a clerical fellowship without being in orders; he was distinguished in medicine without being able to obtain a degree; and he was later in his career so marked for Liberal opinions in politics and for association with Liberal politicians, that he was not only deprived, but was obliged to take refuge abroad. Such a life could not be without interest, and is capable of affording much information respecting the times through which it was passed. Mr. Fowler has produced a work that will be acceptable to readers who, without being students of philosophy, may yet wish to know something of the history of English philosophy and of the life of one who did much to change its current and limit its range in the close of the seventeenth century.

John Locke is a man who, more than most who have taken part in political reform or metaphysical studies, has been generally admired for his practical business habit of mind and his common-sense. It is almost impossible to misunderstand his writings and his thoughts on the reasonableness of the Christian religion, for toleration in matters of opinion just hits the mean between hard authority on one side and indefinite enthusiasm on the other. His philosophical parsimony seems to have been a reaction from the scholasticism of the university; his political Liberalism a tendency inherited from his father. On his expulsion from Christchurch, and on taking up his residence in Holland, Locke was fifty-one years of age, and had published nothing of importance, though he had written much. He left England in 1683, and did not return till after the Revolution. He had planned his essay on the understanding in 1670, and during his stay in Holland had leisure for working it out. It was not, however, finished till 1687, when a brief abstract of it had been published in French, and separate copies were sent to England. Mr. Fowler remarks afterwards:—

Locke affords a curious instance of a man who, having care-

\* Englishmen of Letters. Edited by John Morley Locke. By Thomas Fowler. Macmillan and Co.

fully shunned publication up to a late period of life, then gave forth a series of works in rapid succession. It would seem as if he had long mistrusted his own powers, or as if he had doubted the expediency of at once seeking a wide circulation for his views; but that, having once ventured to reveal himself to the public, he was emboldened, if not impelled, to proceed. Early in 1690 there appeared not only the "Essay," but also the "Two Treatises of Government." These were published anonymously; but it must soon have been known that Locke was their author. For reasons which I have given in another chapter, the former of the two treatises, which is a criticism of Sir Robert Filmer's "Patriarcha," seems to have been written between 1680 and 1685, the latter during the concluding period of Locke's stay in Holland, while the English Revolution was being prepared and consummated.

Locke, though he lived to a good age, was never a healthy man. He could not live in London owing to the smoke and fogs. He was afraid to go to the Court of Frederick, because of the deep drinking habits of the Germans, and he was therefore unable to serve the king in foreign matters for which he was believed to be really competent. He was, nevertheless, at home largely a man of affairs. Mr. Fowler says—

Great as is the debt which philosophy owes to Locke's essay, constitutional theory to his treatises on government, the freedom of religious speculation to his letters on toleration, and the ways of "sweet reasonableness" to all these, and, indeed, to all his works, it would form a nice subject of discussion whether mankind at large has not been more benefited by the share which he took in practical reforms than by his literary productions. It would, undoubtedly, be too much to affirm that, without his initiative or assistance, the state of the coinage would never have been reformed, the monopoly of the Stationers' Company abolished, or the shackles of the Licensing Act struck off. But had it not been for his clearness of vision, and the persistence of his philanthropic efforts, those measures might have been indefinitely retarded or clogged with provisions and compromises which might have robbed them of more than half their effects.

The essay on the "Human Understanding," is as a philosophical treatise, what Mr. Matthew Arnold has described Johnson's "Lives of the Poets" as being in general literature, a *point de repère*, a guiding mark. It is a book which the young student of psychology would do well to master in detail, and to which he should refer his subsequent reading. All the knowledge which he may afterwards acquire will easily fall under Locke's classification, so strengthening instead of burdening the memory. Mr. Fowler has given a concise but sufficient account of this work, one that might be used with advantage as an introduction to the formal study of it. He has shown also the relation it bears to philosophy generally, both English and continental, and has pointed out what is not sufficiently noticed at the present time—that the recognition of hereditary tendencies is a larger acknowledgment of the *a priori* element in knowledge than was possible in Locke's time.

A chapter is devoted to Locke's theological writings, which was almost unnecessary, except, perhaps, for historical purposes. Locke was far from being a deist; he accepted revelation as "natural reason enlarged by a new set of discoveries communicated by God immediately, which reason vouches the truth of, by the testimony and proofs it gives, that they come from God." But under this treatment it is difficult to discover any difference between theology and philosophy, except that the former involves the name of God. So with Locke's ethical teaching; it was modern utilitarianism resting upon a theological basis, just as his revelation rested upon a historical basis. It is not very wonderful that as Locke's philosophy lost in Berkeley its material substratum, and under Hume its mental, so his theology should, in the next generation, lose its supernatural element, and his morals their theological ground. Mr. Fowler's criticisms seem to us very judicious, and his suggestions fruitful. Locke as an educational reformer is almost as antiquated as Locke, the theologian. His treatise on the subject has been recently edited and published, but the value of the publication is due chiefly to the notes and criticisms of its editor. Locke's thought was upon the young gentleman of family, who would, in the natural course of things, go to the university, make the grand tour, and settle down as squire or man of the world. The ideal which Locke proposed was not the finished scholar, but the finished gentleman.

This volume concludes with a short chapter on "Locke's Influence on Thought," in which the development of his philosophy is traced in later years, and the effect which his writings produced in France and Germany. It closes with a just estimate of Locke's power and a generous recognition of his spirit and sincerity.

#### LIEUT.-COLONEL BUTLER'S ROVINGS.\*

COLONEL BUTLER has, we think, done well to reprint the papers, which form the bulk of this volume, because, though they are varied in interest and conduct the reader to very different parts of the earth, they are pervaded by one dominant motive.

\* Far Out: Rovings Retold. By Lieut.-Colonel W. F. Butler, C.B. Iabister and Co.

Alike in the Far West, in the bare fever-smitten wilds of Cyprus, in the defiles of Zululand, and the hills of Afghanistan, he is intent upon removing misconceptions about native races, and the methods that obtain in our dealings with them, as well as indicating, with practical ends full in view, the methods which ought to obtain, and which would often issue in very different relations. Colonel Butler is a soldier, who, in several enterprises, has highly distinguished himself. Most of our readers will remember that he did a daring deed in the Red River expedition, and aided effectually in bringing that little matter to a speedy settlement. He has been in South Africa, he has been in Cyprus, and he has been rewarded with a permanent staff position. It says much for his manliness and independence that he can write as he does in this book. For his chapters on Zululand and Afghanistan are severe strictures on the policy which this country for so long followed, and which has, in regard to both these countries, been so disastrously exposed by the pressure of events themselves, and alike as to its folly and its impracticableness. "In a Journey of a Man and a Dog," we have a fine vein of humanity; and throughout these papers, we have ample proof that Colonel Butler's hand has not lost its cunning. They are full of vivid picture, of graphic descriptive passages, and here and there we have most striking portraits. That of "Manship," for instance, is really powerful, with its characteristic reserve and quiet humour. But, after all, the most valuable part of the book is just that which is likely to be missed by the ordinary reader. It is a kind of prefatory introduction in which Colonel Butler gathers up into definite point, and by way of direct illustration, the gist of all that he had said incidentally in the treatment of the main topics in the book. If what Colonel Butler hints be true, then there are persons in high places who have not yet got their deserts. Probably it would be contrary to etiquette (and military etiquette is, as we know, very strict, and favourable to the making of martinets) for Colonel Butler to have spoken more plainly, but, in some points of view, he has spoken plainly enough; and it should be the business of the Press to emphasize his statements, where etiquette has in any way restrained his expression of them. He is plain enough, however, in his manner of telling how little native wars are got up, and we must make room for a little passage from that section of his introduction as follows:—

"There is nothing more easy," said a veteran Cape statesman to the writer, "than to get up a war in South Africa. If I had only known that the Government wanted such things, I could have given them a score of Kaffir wars in my time."

He spoke the soberest truth. A wild or semi-wild man is always ready to fight if wrong be put upon him. It is the only method of obtaining redress or vengeance that he knows of. He has no means of separating the acts of irresponsible white men from the Government under which they live. The only government he can understand is that personal rule which makes the chief and the subject alike answerable; and hence every trader carries with him, in his dealings with natives, the character of the nation to which he belongs. Yet wherever I have gone, among wild or semi-wild men, I have found one idea prevalent in the minds of white men trading with natives. That idea was that it was perfectly fair and legitimate to cheat the wild man in every possible way.

One hundred years ago it was considered right to cheat the black man out of his liberty, and to sell him as a slave. To-day it is the natural habit of thought to cheat the black man out of his land or out of his cattle. In the coast region of Natal the coin known as a florin is called among the natives "a Scotch half-crown." The reason of the title is simple. A few years ago an enterprising North Briton went to trade with the natives in that part of the country. He did not barter—he paid cash for what he bought. Curiously enough he always tendered half-crowns in payment. Months later the natives found that their half-crowns were worth only two shillings each, and since that time the florin along the coast bears the name of "Scotchman." Instances of a similar kind could be multiplied until the reader would be tired of their iteration.

As the widest rivers have their sources in rills, so have our wars frequently their beginnings in the state of petty theft and retaliation thus produced. A native is cheated in trade, he discovers the fraud, and later on commits a theft in retaliation. Instantly the colony rings with the outrage. The news is quickly taken up by that large class of idler, loafer, transport-rider, trader, persons to whom war brings a harvest of gold, and with whom in all parts of the world war will ever be popular. The position becomes what is called "strained," and then there is only needed a governor hungry for the addition of letters to his name, to let loose the tide and begin a little war, which costs Great Britain four hundred or five hundred pounds for every negro shot.

Then, with regard especially to South Africa, Colonel Butler has brought out very clearly the evil that our army has suffered from association with Colonial levies, got together under such circumstances as pave the way for demoralisation in any association with them. On this point it is clear that he could say much more than he does say; but surely, when he suggests that our soldiery in South Africa was so demoralised that it had recourse to cave-smoking of fugitive women and children, he has said enough. It is almost incredible, but it seems to be true. What would Wellington have thought of this? What would Lord Clyde have thought of



it? What even would Sir Charles Napier have thought of it? Not to speak of the demoralisation, which is something after all, what is to be said of the discipline? We can only justify ourselves by letting Colonel Butler speak:—

Let no man imagine either that for our own troops these wars have in them even the common attribute of "schooling." Sorry schools these to learn the steadiness, the discipline, or the morale which would meet in a fair field of European fight the Pomeranian battalions or the men who crossed the Balkans in mid-winter. "May it never be my fate," said to the writer of these pages one whose experience of troops in war ranged over every campaign of the last thirty years in all parts of the globe, "to find myself on a European battle-field with an army trained in a South African campaign." He was right. The cave-smokers of Algeria made but a sorry show when pitted against sterner stuff than Kabyle fugitives; yet Algeria was not the only part of Africa where cave-smoking warfare was widely practised, and where science coolly blew helpless women and children into atoms in the burrows to which they had fled in terror.

#### SOME RECENT POETRY.\*

MR. W. H. MALLOCK'S volume of juvenile poems (1) contains so much of originality and unexpected grace that we must apologise for having, in the great press of other matters, so long left it unnoticed. It is in its own way a phenomenon of literature. Mr. Mallock has done us the service of attaching to each poem the date at which it was written; and we have, therefore, the opportunity of tracing out his progress in poetical feeling and power of expression in quite an unusual way. The first poem—"A Child's Love Song" (composed in a swing) was written when he was only eight years old, and here it is:—

The breezes are sighing  
About me, above me!  
O, I should be happy  
If Celia would love me!

But without Celia's love  
The breezes may blow;  
And, for all that I care,  
To the devil may go.

This has form, a semblance of passion, and what we believe no other poem ever written at that age has—humour; and that humour—more remarkable still—allied with cynical indifference. It is the expression merely that is in any respect childish. The thought, the experience, the mixed motives of the piece, if we may so speak, are distinctly mature; and not only mature, but like the utterance of one somewhat *faded*. It is, to our mind, a quite unaccountable performance for a child of eight. And the remarkable thing does not cease there. As we go on we find the qualities reversed—the expression becomes less childish, the thought and feeling sometimes really more so. Of course, in the second half of the book there are poems with a deal of artifice in their construction, which Mr. Mallock wrote about eighteen or nineteen; but these we put out of account. "A May Idyl" and one or two of the sonnets are very good; but there is a lack of freshness as if the poet had soon exhausted himself. The publishers have made it a most beautiful book in its square form and vellum binding.

A volume of a very different character and scope is "Records, and other Poems," by the late Robert Leighton (2), which, though it is not stated to be a reprint, is really so. It is many years since we read these poems—or the bulk of them—with the liveliest appreciation, admiring the wealth of their finely-meditative thought, the quaint fancy, and sometimes the deep inner experiences they betrayed. The writer was clearly an exceptional man, as he is an exceptional poet. He lacked wholly dramatic power, and also some of the elements that go for so much as regards popularity; but he had a vein of his own—a warbling kind of voice and a most individual accent; and over and above he was distinctively a thinker. At the close of this volume we have a series of Scottish poems, which show that he had power over character, and not a little humour. These qualities should have done something for him as a popular poet. Popularity has not hitherto, however, been his reward. We understand that Mr. Leighton was, up to the time of his lamented death, a busy man of business, which makes these poems and the great culture they show all the more remarkable. The blank verse of "The Records" is sweet and fluent, not seldom subtle. In the "Musings" we have touches of real lyrical power, and it is only in a narrow and restricted sense that his motto under the name of "Garland" can apply to him:—

He lacked the cultured mind, so richly prized,  
But in the wastes of soul found endless choicings,  
And culled a garland, not to be despised,  
Of transient thoughts and musings.

The three last lines are expressively clear and true. We should not omit to say that the volume is in every way beautiful, and that there is a very

\* (1) Poems. By William Hurrell Mallock. Chatto and Windus. (2) C. Kegan Paul and Co. (3) George Bell and Sons. (4) Chatto and Windus. (5) Smith, Elder and Co. (6) C. Kegan Paul and Co.

fine etched portrait of the author, which adds much to its value.

There is not a little that is true and sweet, natural and full of fine observation, in Verses by Emily Marion Harris (3). She has lyrical movement, not a little insight into nature, and a feeling for simple rhythm. We have been particularly pleased with "London Trees" and "London Birds," "A Standard Rose," and "A City Pageant," and we feel we are not going too far in prophesying that we shall yet have higher things from Miss Harris.

Mrs. Mackarness has certainly done the public a service, as well as fulfilled a duty to her father's memory, in collecting and publishing "Songs and Poems from 1819—1879, by J. R. Planché" (4). There is a vein of light graceful ease and gaiety in some of these poems which makes them worthy of preservation, though not a few of them are essentially *vers d'occasion*. Mr. Planché was not in the strict sense a poet, but he was a nimble versifier, and a man of high cultivation and intellectual energy. These poems appeal to a special class, and by that class they will doubtless receive a very warm welcome. The "Irish Melodies," and "From the French," please us best. We have great pleasure in commending this volume to all readers who have a penchant for the kind of verse which it contains.

"Lyrics and Elegies, by Charles Newton Scott" (5), contains much that shows fine sentiment, great cultivation, and remarkable facility of rhythm. The defect is lack of force, originality, and general creative instinct. "The Lays of the Months" are very good, but the "Echoes of Hellas" are somewhat disappointing, as are the translations from Heine, but "The Pilgrimage to Kévlaar," is one of the most trying pieces to render. We doubt not that, by a large circle, this small volume will be welcomed with great appreciation and interest.

"Dolores" (6) is a somewhat curious poem. If it had been told in the first person it might have been better; for it is a fictitious biography. Dolores is loved both by Rex and Nigel. She loves Rex and dislikes Nigel; but Nigel is not thus to be beaten off; he thrusts his society on the heroine, if not worse than that; he finds Rex with her on one occasion, and avenges himself by fighting with Rex, and so seriously injuring him that Rex becomes mad, and is lost to the heroine—nought but his corporal frame left. Then, after a time, Dolores devotes herself to a young man—so devotes herself to him that she falls in love, a love that is not returned, of course, and she is left to find her joy in some of those pursuits open to "lorn" women. She does find it in doing good, in helping the poor and needy, &c., &c. We do not know whether the author means to preach a serious sermon to the helpless spinsterhood, who, we trust, will only, in few cases, bring to the work the special knowledge which belongs to Dolores on various matters. We must add that the verse, though here and there irregular, and with bad and bastard half-cockney rhymes, is occasionally vigorous and original, and the plan of the poem independent, and that, on the whole, the poem deserves better welcome than it is likely to get. One or two of the songs are good, and this, perhaps, is the best:—

Hither come the breezes  
Bringing peals of music,  
Louder still and louder,  
Through the waving trees:  
Bells across the water  
Like the voice of spirits;  
Now they swell, now languish  
In faintest melodies.

Ofttimes they are ringing  
With a hallowed triumph,  
Love's completed blessing  
Telling all around.  
Or, on holy Sabbath,  
Call to peaceful worship  
Old and young together,  
With inviting sound.

Placid through the twilight,  
In the summer evenings  
(Olden customs keeping),  
Rings the curfew bell.  
Sometimes clanging slowly,  
With repeated pauses—  
As if heavenward listening—  
Tolls the funeral knell.

#### RAMBLES AMONG THE HILLS.\*

It is needless to introduce Mr. Jennings to the reader, or, if not needless, it should be so. His "Field Paths and Green Lanes" was, and is, one of the most attractive books of pedestrian travel, and his "Rambles Among the Hills"—the work before us—will rank with that work. The secret of this attractiveness is easily to be discovered. Mr. Jennings, in the first place, is always on good terms with himself; then he has a natural taste for scenery, and is a lover of old houses. This leads us to say that these two are not always found together. Both have their foundation in susceptibi-

\* Rambles Among the Hills. By Louis J. Jennings. John Murray.

lity of feeling and of sentiment; but to love old houses one must also have both imagination and personal sympathy. Your imagination peoples the houses with the men and women of the past, and your human sympathies induce you to take an interest in them because of these people. Sometimes, indeed, a house is admired for its own sake, but when that is the case the origin of the admiration will be found to be simply artistic.

Now, Mr. Jennings, besides being what we have described him as being, has a charmingly natural style, without which, it is scarcely necessary to say, his books, with all their other qualities, would not be particularly readable any more than a county history is readable. The style is simple, graceful, often picturesque, without being "ornamental," and often humorous. He is, in fact, a charming companion, and very glad we should be to have such a companion.

First, Mr. Jennings takes us to the "Peak" district, which the reader may say has been sufficiently well-trodden already. But our pedestrian does not, for the most part, take the well-trodden paths, or, if he does, he sees what others do not see—excepting, of course, the present reader and the present writer. On the first page we make the acquaintance of a knife-grinder, as "needy" as Canning's, but one who has a tale to tell. Mr. Jennings, of course, and very wisely, makes his acquaintance—as he does with a great many persons in his travels, always bringing before you some phase of character or some bit of old experience that makes you stop and think as you quietly read. Leaving the knife-grinder, we are taken, with many incidents, through Chatsworth, Haddon Hall and its neighbourhood follow. If the reader has been there he will be charmed in reading Mr. Jennings' refreshing descriptions; if he has not been there Mr. Jennings will charm him sufficiently to induce him to go. We go on to Eyam, and this is how Mr. Jennings will tell a simple story:—

While looking at the outside of the church, and admiring the fine old cross in the churchyard, a boy offered to go and find the sexton. But it turned out that the sexton was at that moment deep in a grave, from which secure retreat it was difficult to dislodge him, and therefore the boy brought his wife in his stead. She was a plain and simple woman, bearing upon her face the marks of a hard life, and, perhaps, more than her fair share of trouble. She told me that one of her sons was at home, but had only earned 2s. 3d. in two weeks. He was a shoemaker by trade, the making of shoes being one of the staple industries of Eyam, and lead-mining the other. But for some time past both have been in a bad way, for nobody seems to care to buy the shoes, and the lead is no longer in demand. "Lead is so cheap," said the woman, "that they cannot earn anything by working at it. Our trade is all gone."

Thus saying she opened the door of the church, the most interesting feature of which is an aisle to the memory of the Rev. W. Mompesson, who laboured among the plague-stricken community here throughout the year of terror, 1665, when, out of the 350 inhabitants of Eyam, 267 perished miserably, and were put to rest beneath the fields which they had tilled. In one field there is a stone over a family of seven persons, all of whom died in a week, and were dragged, as tradition says, to this spot by their mother, and there buried. The stones over their remains are still to be seen. Mr. Mompesson closed his church, and held service in the open air, in a lovely ravine, and isolated his unhappy parishioners so that the contagion should not spread. It was his mournful lot to see his own wife fall a victim to the scourge, but he never ceased to do his duty, endeavouring to the last to turn the thoughts and hopes of his poor people to the only sure and unfailing source of comfort under all sorrows and disasters. The aisle, which is dedicated to this faithful follower of his Master, is scarcely worthy of his name, and the ancient cross outside might have been made a more suitable memorial to both husband and wife. There is a stone over Mrs. Mompesson's grave, with her name inscribed upon it. "I have cleaned the letters out with a stone very often," said the sexton's wife, "but the moss soon fills them up again. As I was telling you, sir, I have a son in India in the 17th Hussars, and last May another one, a third, enlisted in the Artillery. It is very hard."

"But not harder," said I, "than to make shoes at Eyam which nobody will buy."

"No, sir, but it is hard to bring up sons and then lose them."

So we pass, rambling to right or left, through Bakewell, and on, of course, to Buxton. Hardwicke Hall, also, is visited, and Bolsover Castle. Mr. Jennings says that this castle affected him in a peculiar way—a kind of Mrs. Radcliffe feeling. He is proof against ghosts, but any place where Bess of Hardwicke once lived might naturally produce unpleasant impressions. But there is a ghost story—quite modern—about Bolsover, and thus it is told:—

We went down stairs, below the house itself, to the cellars and passages which are said to be the remains of the Norman structure. There was a high vaulted roof to the chamber now used as a kitchen, and an ancient stone passage connected it with a sort of crypt, beneath which, as the old woman said—and I can neither verify nor disprove her account, but am content to take it as I received it—is a church, never opened since the days of William de Peverell, or Peveril, son of William the Conqueror. Our voices had a hollow sound; my footsteps awakened echoes from every corner. There must be some large empty space beneath the stone floor, but what it was used for in other days no one seems to know. They say it has never been opened or examined. The chamber in which I stood was sufficiently strange—it might have been a wizard's cave, and all the world asleep. "This," I said in jest, "is where all your noises



and ghosts come from." But the old woman answered quite seriously, "It is, sir; and when the family are here the servants sometimes will not come down except by twos and threes. Oh, many people have seen things here besides me. Something bad has been done here, sir, and when they open that church below they'll find it out. Just where you stand, by that door, I have several times seen a lady and gentleman—only for a moment or two—for they come like a flash. When I have been sitting in the kitchen, not thinking of any such thing, they stood there—the gentleman with ruffles on, the lady with a scarf round her waist. I never believed in ghosts, but I have seen them. I am used to it now, and don't mind it. But we do not like the noises, because they disturb us. Not long ago my husband, who comes here at night, and I, could not sleep at all, and we thought at last that somebody had got shut up in the castle, for some children had been here that day. So we lit a candle and went all over it, but there was nothing, only the noises following us, and keeping on worse than ever after we left the rooms, though they stopped while we were in them." An old woman's dream or idle tale, no doubt, but there is an atmosphere about the house which makes one half believe it. For it is, as I set out by saying, a sombre and ghostly house, and I had got far on my way to Chesterfield before I had shaken its influences entirely from my spirit. The approaches to Chesterfield will effectually unloose the stoutest grip of legend or fable.

Leaving the author to say where, also, he went in this district—to the Kinderscout among other places, and all about the Dukeries; we meet with him in his next tour through Sussex. One would fancy him to be a Sussex man, for he leaves the reader with the very distinct impression that there is no county equal to that county. His rambles among the South Downs were taken in every direction. This will show his love of them—

There is no month, scarcely even a day, when the South Downs hereabouts have not their charm, even during the gloomy reign of winter, when the east wind whips over them with thongs of steel. The varying seasons all present new pictures to the eye. On a January day, after a fall of snow, the round-topped hills look like white rollers in the Atlantic, and one could almost fancy oneself standing on the deck of a ship, with the billows coming tumbling in on every side. At night the clouds and hills seem to blend, the difference between one and the other being perhaps indicated only by the pale light of a young crescent moon above. As summer approaches, violets and cowslips bedeck the grass, the bloom on the furze shines like a sheet of gold, and as the year advances, numberless wild flowers make the hill-sides brighter than a garden. And thus the charm varies, but never ceases, for the hills never look quite the same two hours together. At night there are such effects of light upon them from moon and stars that a sense of awe steals into the mind, and when the wild winds are out, tearing over sea and land, and shrieking like the voices of the lost, one seems to be wandering in some weird land under an enchanter's wand. No wonder that the Sussex people of old used to believe in ghosts, fairies, and beings of another world, and that the midnight screech of the owl, or the sharp bark of the fox, seemed to their startled ears like the cries of the dead and gone from the old churchyard.

We are told, also, of the peculiar attachment of Sussex people to their county, and that, perhaps, is the reason why so many old houses are to be found there. Mr. Jennings says—

Even the cottages are often found to retain uninjured the picturesque features which their builders gave them two or three centuries ago, for it must be remembered that Sussex people of all classes cling with more than the ordinary fondness of Englishmen to the old home. It is not a roving population. As Mr. Lower has remarked, "It is a comparatively rare thing to find any family, gentle or simple, migrating from Sussex to other parts of England." The yeomanry have for the most part disappeared, but many of the rich or powerful families still exist. The Ashburnhams, as Mr. Shirley points out in his "Noble and Gentle Men of England," have held their estates between 700 and 800 years—from the reign of Henry the Second, "and probably from a much earlier period;" the Gorings having been landowners in Sussex since the time of Edward the Second; the Pelhams "have been a most important Sussex family" since the reign of Edward the Third; the Gages have been found at Firle ever since 1475; the Barttelots have lived at Stopham, near Pullborough, since 1420, and trace back their ancestry to Adam de Bartelott, "said to be of Norman origin." In regard to some of these families, Mr. Lower has pointed out that members of them are or were to be found in very humble circumstances. At Ringmer there used to live a rat-catcher named Thomas Pelham, said to be descended from the true stock, and the name of Shelley is still to be seen over many a shop door. Even servants, the most restless of beings, are supposed to stick longer to one place in Sussex than in commonly the case in other counties.

All over this district, down to Brighton and Eastbourne, Mr. Jennings wanders, ever seeing something fresh, and telling of it with a beautiful freshness of style. Some of his walks, we are glad to note, were taken in winter. It is a mistake to suppose that the country is always best seen at other seasons of the year. One of the best walks we ever enjoyed was from Leatherhead up Box Hill in a driving snow-storm, and well were we rewarded when we reached the top. But such rewards are to be had almost every day by those who have the sympathy to win them.

#### BRIEF NOTICES.

*Bethlehem to Olivet*, by John Palmer (Church of England Sunday-school Institute), will be found to be a well-arranged guide for Sunday-school teachers. There is large information in the "Notes."—*The Path of the Just*, by R. Wilkes Glossop, B.A. (Kerby and Endean) exhibits in vivid language and Evangelical thought the rewards of the righteous.—Dr. Stanley Leathes' *Studies in Genesis* (Elliot Stock), consists of twelve addresses on subjects from the time of the Creation to the time of Joseph. They are scholarly and sometimes suggestive,

but not remarkable.—*Discontent and Danger in India*, by A. K. O'Connell, M.A. (C. Kegan Paul and Co.) is the work of an extremely careful observer. It is critical, but not too much so. Its practical suggestions are valuable, and should be read by all those who are interested in the welfare of the great country which we have made to be dependent upon us.—In *Pilgrim's Land for the Homeward Bound*, arranged by J. Williamson (Hatchards) the reader will find well-selected extracts from many authors relating to various aspects of the Christian life in expectation. This will be found to be a suitable gift book.—In *The Cup of Consolation*, by an Invalid (Hodder and Stoughton), will be found plain thoughts with pleasant extracts for those in trouble. A great deal in this volume will be new to many readers.—*The Future of Palestine*, by B. Walker (J. Nisbet and Co.), deals with a subject which has been a most interesting one for hundreds of years. The writer suggests an international arrangement for the Christian occupation of Palestine, but many of his ideas are very fantastic. For instance, there are to be neither railways nor factories in the land; houses are to be built under boards of contract, &c. The author, by his want of common-sense, has missed writing a good book.—We are glad to see a second edition of the Rev. J. Baldwin Brown's *Christian Policy of Life*. (C. Kegan Paul and Co.) This is the best book of its kind for young men—wise, suggestive, and practical.—*Confession: its Ethical and Social Aspect*, by J. Thornley (Macmillan and Co.) is an exceedingly able and comprehensive review of this question. This book is the Burney Prize of Cambridge University, and well has its author justified its selection. So able a young writer gives promise of a great future.—*Sermons for Boys and Girls*, by Mr. Harris, of Maidstone and others (Dickinson) are good and not good. Some of them—and that is saying a great deal—are very suitable, but the majority are not. In fact, sermons to children must be spoken.—*A Model Superintendent*, by H. Clay Turnbull (Hodder and Stoughton) will be found very acceptable to Sunday-school teachers. It contains the life of Mr. Henry Haven, of New England, the record of which is given with fine feeling and good taste.—*Woman Outside Christendom*, by J. G. Maudley (Trübner and Co.), is stated by the author to be the result of a lecture delivered to working men. It is admirably put together, and very complete both in matter and arrangement.—*Two Rose Trees*. By Mrs. Minnie Douglas. (Griffith and Farran.) The twin sisters, Daisy and Lily, whose adventures run side by side with the adventures of the two rose trees, are the daughters of a lady who has lost husband and fortune at one blow. There is, however, a mystery about the lost fortune which Mrs. Morton sets herself to discover, for which purpose she goes to Australia in search of documents. Meantime the sisters have various pleasant and unpleasant experiences, in all finding comfort in tending the beloved rose trees, which accompany them even to school. Finally Mrs. Morton recovers the lost papers, and everything turns out prosperously.

#### ECCLESIASTICAL MISCELLANY.

DR. PUSEY.—Dr. Pusey, who is now 80 years of age, has announced that he will commence a course of lectures, as Regius Professor of Hebrew in the University, at Christ Church, on Wednesday, January 26th, on "Prophetic Psalms, and other Prophecies of Christ."

RITUALISTS AND THE LAW OF ENGLAND.—The Rev. J. Llewelyn Davies writes: "It appears that Mr. Dale did not think it wrong to give to the Court of Queen's Bench Division an undertaking that he would not officiate in the church of St. Vedast, or even go to the church on Sunday, December 12. Lord Coleridge, evidently implying that he feared Mr. Dale might be conscientiously unable to make this promise, said, 'There must be no conscientious feeling that he must go there on Sunday.' Mr. Dale, with this aspect of the matter thus presented to his mind, gave the undertaking, and he was, therefore, released from custody for that Sunday. Mr. Dale will hardly plead that what he could conscientiously do for one Sunday he could not do for two Sundays and more. But though the undertaking to absent himself from St. Vedast's altogether would not be against his conscience, it is evident that it would be very much against his feelings, and that he might choose to remain in prison rather than do what would be so distasteful to him. Might not a much easier concession be sufficient? If he would only promise not to interfere with the performance of the service at St. Vedast's by his legal substitute in such a manner as to create disorder and a scandal, his prosecutors might feel themselves able to ask for his release. This would imply no submission to a non-ecclesiastical Court. It would only be an engagement to pay due respect to a sacred place and service. Mr. Dale might make his formal protest by going to the church and offering to perform the service in the manner he thinks right, and then he might yield quietly to the force of the law in the person of his substitute. The assurance might be given to the Bishop or to any neutral person whom Mr. Dale might prefer. If the churchwardens refused to take advantage of an honourable undertaking to this effect, in whatever way it might be given, they would alienate some portion of the public feeling from their cause."

THE GUY'S HOSPITAL SCANDAL.—A meeting, over which Mr. Cohen, M.P., presided, was held in London on Wednesday evening, to consider what steps it would be desirable to take in reference to the unsatisfactory condition of Guy's Hospital. The principal resolution carried was one in favour of a Royal Commission to inquire into and report on the management of the institution. One of the speakers remarked that men went to the hospital to be cured; but if they were brought into contact with "sisters" dressed as those were dressed, they began to think that they had no chance of getting better, but had come there solely to be prepared for another world. The medical profession would tell them that such a feeling as this was highly prejudicial. It was never intended to turn Guy's into a Ritualistic institution, nor that old medical officers should be dismissed for a "sisterhood" who understood nothing of what they pretended to perform. The old chaplain had been pensioned, although the funds were not prosperous, to make room for a clergyman of Ritualistic tendencies, and this was followed by the appointment of a

matron—Mother Superior, he thought she was called—who brought with her the sisterhood. If a Royal Commission was appointed they should find out whether it was legal for the treasurer, at a time when it was contemplated to close two of the wards for want of funds, to spend £3,000 in decorating his private residence. In this institution the "sisters" thought half-past five o'clock in the morning was the proper time to scrub the floors of the wards, and insisted upon doing so, so that there might be "early celebration," against the protests of the doctors, who said that half-past eight would be the better time. All this was a crying shame, and if the Royal Commission was appointed, a state of things would be brought to light which would astonish the public.

NON-PARISHIONERS AND THE NEW BURIAL ACT.—The *Staffordshire Sentinel* reports that on Monday, Nov. 1, the funeral of the late Mr. Richard Hodson, of Longton, was the unlooked-for cause of a strange scene. During Mr. Hodson's last illness, the Rev. S. Vincent, Wesleyan minister, was most assiduous in his ministrations, and Mr. Hodson had expressed a wish that he (Mr. Vincent) should officiate at his funeral. Due notice was given to the Vicar of Edensor, in whose graveyard the deceased had a vault, so that the necessary arrangements might be made; but about three hours before the time appointed for the procession to start to the ground, notice was sent to Mr. Vincent that, owing to Mr. Hodson not being a parishioner, the right of allowing Mr. Vincent to conduct the service would be refused. The funeral party proceeded, however, to the church, and on the right of reading the service in the church, or at the grave, being again denied to the Nonconformist minister, the coffin was removed from the hearse, placed upon a bier, and the Rev. S. Vincent read the burial service over the corpse in the public street. The curate then wished the corpse to be taken into the church, for the Church of England service to be read, but to this the friends of the deceased demurred, and the body was conveyed to the grave, when that portion of the service set apart for recital there was duly read. The occurrence has caused considerable indignation, and no doubt further steps will be taken to test the legality of the vicar's objection.

#### WAYSIDE GOSSIP.

THE Secretary of the Central Throat and Ear Hospital, where the medical use of alcohol in the cure of disease is not forbidden, gives some remarkable statistics showing the extent to which it can be dispensed with. He states that the expense of stimulants for the year ending Lady-day last, during which time 4,483 out-patients and 63 in-patients were under treatment in that hospital, was only one shilling! For the ensuing nine months six shillings' worth of alcohol was used in the case of 2,919 out-patients and 76 in-patients—that being the price of brandy for one patient suffering from consumption, with an exceptionally low pulse and frequent fainting attacks. This fact, Mr. Kershaw thinks, "forms an important element of success in results," and he adds that their rule is, "whenever stimulants appear to be indicated, to first try the effect of increase of animal food, of milk, or of eggs."

The death of Mr. Frank Buckland, who styled himself "Fisherman and Zoologist," at the early age of fifty-four, is a great public loss. Inheriting from his father, Dr. Buckland, the great geological Dean, a taste for physical science and natural history, he became, perhaps, the most eminent student and exponent of fish culture, and the results of his persevering researches were freely given to the public in the daily papers and in *Land and Water*—the last of which he started. Since 1867 Mr. Buckland has been Inspector of Salmon Fisheries for England and Wales, and his untiring and successful efforts to improve the production of that great article of food are well known. All other branches of the finny tribe, herrings and oysters in particular, were taken under his protection; his official reports on these subjects were both masterly and interesting; while his Museum of Economical Fish Culture at South Kensington, established at his own expense, was probably the completest of the kind. To him also, in conjunction with Mr. Youl, Australia and New Zealand are indebted for the salmon-trout that now stock their rivers.

Many months ago a cargo of frozen meat was brought to London from Australia, and a banquet was given at which the Antipodean viands were said to be unexceptionable. Nevertheless, owing to some unexplained reasons, no regular traffic in dead meat from Australia was established. Once more the experiment has been tried. The great ocean steamer, the *Orient*, which has just made one of the quickest passages, via the Suez Canal, on record, brought over large quantities of frozen meat, and critics agree in saying that it was in a perfectly fresh condition, and but for a slight difference in flavour and colour, could not be distinguished from English beef and mutton. It may be the enterprise is now declared to succeed, for there is no doubt that Australian mutton can be supplied in London at fourpence a pound, and we get large supplies of wholesome dead meat from the United States week by week, which the public buy without knowing whence it comes. It remains to be seen whether our colonists at the other side of the globe can successfully compete with their Trans-Atlantic rivals. The latter promise unlimited supplies of oxen and sheep from the prairies of the Western States, which will be sent from New York to Liverpool by steamer. At present they are kept out of our ports by the strictness of the Contagious Diseases Act; and in the renewed attempt of Congress to legislate on the subject, we have a clear admission of the great prevalence of disease among the flocks and herds reared in the States. Yankee enterprise is, however, rarely baffled, and we may ere long see Mr. C. S. Read's prediction realised, that American fresh beef will be sold at Liverpool for sixpence a pound.

Mr. Samuel Budgett, the well-known merchant of Bristol,



emulating the example of Mr. Thomas Hughes, is founding an English colony in Douglas County, Wisconsin, where he owns some thousands of acres of land on the south shore of Lake Superior, near the Brule River. The new settlement is yet in its infancy, only a few forty-acre lots having been marked out, and some log-cabins erected ready for the new comers in the spring—who are to be only men of good character and possessed of some means. The land is said to be well-suited for grain and grasses, and what are called the "lumbering camps" near by are expected to furnish a good market. The town site which is to be laid out is some twenty miles from Superior and Duluth, but the roads have yet to be made. It will not do to be too sanguine as to the success of these English colonies in Western America. Mr. Hughes' experiment in the Cumberland Hills of Tennessee is being severely criticised in the State. A Mr. T. B. Nicholson, a civil engineer connected with the Cincinnati Southern Railway, recently told an interviewer that the soil of Rugby is thin and sandy; that the raising of corn and wheat can never be made profitable; that the site is eight miles from a railway; that the colonists are "too genteel" to do the rough manual work required in a new settlement; and that the title of the colonists to the land is defective. Probably all these grave objections are not well founded, or Mr. Hughes, who has lately described the condition and prospects of the settlement, would have noticed them. We hope that they are mainly the result of jealousy or unfounded detraction.

There was a paragraph in the *Times* the other day from a *Wisbeach* paper which is too remarkable to escape notice. The writer says that at Spalding North Fen, Borough Fen, and several other places, wheat, oats, and barley were being stacked as late as the last week in November, and upon farms occupied by experienced agriculturalists. This extraordinary delay in completing the harvest is not explained, though probably there were adequate reasons for it. But the *Wisbeach Advertiser* repeats that in the great corn-growing counties of Lincolnshire and Yorkshire the harvest of 1880 was one of the worst ever remembered, owing to the great down-pour at the beginning of August, from which the crops of that district never recovered. Yet we don't hear of a rebellion of the tenant farmers of Lincolnshire!

The Bread Reform League—not, perhaps, the happiest of titles—was the other day successfully launched at the Mansion House. Its chief representative was a lady, Miss Yates, who stated that the fine white bread that looks so nice, is deprived of a large proportion of the nutritive qualities supplied by wheat. To the poor especially this is a great calamity, for it is declared to be impossible to grow up strong and healthy if one lives entirely on white bread. Wheat-meal bread, says Miss Yates, cannot be too strongly recommended for growing children, for Nature has stored in the grain of wheat everything necessary for healthy nourishment. The Bread Reform League, therefore, propose to bring this bread into general use, and already it is sold in some 140 shops; and, moreover, the League intend to have a staff of inspectors whose duty it will be to see that bakers who profess to sell wheat-meal bread really do sell it. No doubt, it will require much patience and instruction to bring about this reform, and to persuade the public to discard the nice-looking, but less nutritive, preparations of "the staff of life."

#### POLITICAL NOTES.

No further Cabinet Council has been held since Thursday last, when HER MAJESTY'S responsible advisers are said to have laid the basis of their Irish Land Bill, which will have to be filled in after the report of the Land Commission, of which Lord BESBOROUGH is chairman, has been received. All the Ministers have gone to their Christmas quarters; and, with their departure, have disappeared the frequent reports of divisions in the Cabinet. The question of a coercive policy will be dealt with when circumstances are considered to require it—perhaps not before Parliament meets on January 6th; perhaps not till the Land Bill has been introduced; we would fain hope—though it is hoping against hope—not at all.

So far as remedial legislation is concerned the Government have much to encourage them to bring in a strong and comprehensive measure. Three weeks ago we referred to the recommendations of the Irish Land Tenure Committee, a body comprising several peers, M.P.'s, and Liberal landlords, which were substantially in favour of the three F's. This specific reform was a few days ago endorsed by a meeting at Monaghan held under Orange auspices, and with Lord ROSSMORE in the chair, on which occasion Sir STAFFORD NORTHCOTE'S rash condemnation of the three F's was distinctly repudiated by the Ulster Protestants. Indeed, throughout that province a thorough-going Land Bill is almost universally demanded by tenant farmers, and acquiesced in by their landlords. Seeing how strong is the set of feeling in favour of decided reforms, the Land Leaguers are doing their utmost to set the minds of the people against the three F's or any remedial measures that fall short of their anti-landlord policy, and would make their agitation impotent.

Each week as it passes makes the Land League more and more omnipotent in many parts of Ireland. That organisation has now some 400 branches, 100 of which

are at work in the county of Mayo. Through its occult influences large pecuniary resources are being secured. For example, the PARNELL Defence Fund in connection with the trials that commence in Dublin on Tuesday next has now reached more than £10,000, and some portion of it at least has been exacted by pressure and menace. The coercive influence of the League is far-reaching. It overpowers the landlord class; forbids tenants from paying their rents if beyond the GRIF-FITH'S valuation; induces its adherents by the Boycotting process to isolate those who resist its decrees; and imposes its will upon tradesmen and labourers by threats of punishment if they resist. At the conclusion of the winter Assizes at Cork on Tuesday, Mr. Justice FITZGERALD deplored the defeat of the ends of justice by the refusal of juries to convict, owing to "outside pressure." While these Assizes had been going on there had, he said, been thirteen threatening notices, of which he had himself received four. It is not so much the landlords as the agents and servants who are the victims of the edicts of the local Land Leagues, which have no regard to innocence and no relentings for the unprovoked misery they occasion. The League system has even been introduced into some parts of Ulster. A writer from one district in that province says:—"The Land League came among us, and nothing now exists but doubt and misgiving. The most systematic organisation has been adopted, the neighbourhood divided into districts, and two people, a Protestant and a Roman Catholic, sent round to every house to compel the people to join. Each person is made to pay 1s. 1d., and receives a ticket, without which there is no use attempting to buy or sell. Threats are used to compel compliance. Men who declare they have been forced against their will to join the League look round before they communicate a word, and talk with bated breath and with tears in their eyes as if distrusting all around them." Meanwhile, Mr. PARNELL has, for the time being, disappeared from the leadership of what Mr. Justice LAWSON characterises as "this disgraceful conspiracy against law and order," and his place is supplied by Mr. DAVITT, the convicted Fenian who is at present sheltered by his ticket-of-leave.

Last week we referred to the remarkable case of Mr. BENICE JONES, whose sheep and cattle, it will be remembered, were sent from Cork to Dublin, where also the shipping companies refused to carry his stock to England. At length, however, a steamer was found to convey his cattle to Liverpool, where intimidation prevented a regular sale, and they were disposed of to a butcher of that town. Though most of his labourers and dependents have been compelled to leave his estate at Lisselan, Mr. JONES remains. His house, the farm, and the neighbouring village are occupied by the police, and a body of Marines is stationed near at hand to assure the safety of Mr. JONES and those servants who, up to the present, have remained true to him. One of the principal causes of quarrel between Mr. JONES and his tenantry was the raising of the rent. The tenantry refused to pay the amount due for the last six months, and this seems to have been the mainspring of the subsequent events.

The celebrated Mr. BOYCOTT, who has been the means of adding a new and expressive word to the English language, has again come before the public. In a letter to the PRIME MINISTER he states that he expended his capital of £6,000 on his farm, but that his property has been destroyed, that he will be unable to return to it, and that he is a ruined man because the law, as administered, has not protected him. Without saying how the Executive was to have prevented the strike of the whole population of the district against him, he asks whether HER MAJESTY'S Government will refund him the whole or part of the amount. Mr. GLADSTONE, in reply, reminds Mr. BOYCOTT that the assistance of the Government has been largely afforded him by the protection of the public force. "Beyond this," adds the PREMIER, "it is the duty of the Government to use its best exertions in the enforcement of the existing law, which they are endeavouring to effect through the Courts, and by asking, when necessary, the assistance of the Legislature to amend or enlarge the law—a matter of much importance, on which, you can, of course, only receive information together with the public generally." To this Mr. BOYCOTT rejoins that instead of police protection, the Government sent an army into Mayo, not to assist him, but to preserve the public peace, and that prospective alterations of the law will neither restore his property nor protect his life. The correspondence is, as was probably intended—a good advertisement for the committee that has been formed to raise subscriptions for this unfortunate Irish landowner to reimburse him for his losses.

During his short respite from official work the HOME SECRETARY has been usefully engaged in opening a coffee tavern at Derby, which borough, thanks to Mr. PLIMSOLL'S disinterestedness, he now represents in Parliament. Sir W. HARCOURT had nothing to say as

to legislation on the Liquor Question, but he testified to the serious nature of the social problem. "Nobody, especially anyone who in a public situation was connected with the control in any way of the police or crime of this country could," he said, "be otherwise than most deeply impressed—more deeply day by day—with the immense and intolerable evils of intemperance. The character of those evils was, unfortunately, of a sort that increased rather than diminished with the prosperity of the people. Education was not altogether a cure for it. He was sorry to say he knew a great many educated men who were much addicted to intemperance. He went on Monday last with his friend Alderman LONGDON to see the new china works of Derby. The manager told him that they had been getting very 'bad ovens' lately in consequence of one or two men getting drunk and neglecting their work. In other words, one man, by getting drunk, destroyed the industry of hundreds of persons." The right hon. gentleman added that while the cures for intemperance were attracting the attention and enlisting the sympathies of both parties in the State, people out of doors could not be more usefully occupied than in those tentative efforts to do something in the direction in which they desired society should be guided. This is valuable testimony coming from so influential a personage as the SECRETARY for the HOME DEPARTMENT, who indicates what is known to be the fact, that with increasing prosperity the revenue from intoxicating drinks has lately shown a marked increase.

Though the French Chambers are about to adjourn, it is by no means certain that the FERRY Cabinet is safe. On Tuesday there was an exciting debate in the Senate arising out of a question put to the Government by M. BUFFET about the removal of the crucifixes from the elementary schools in Paris. He complained that this was done during school hours; that several crucifixes fell on the floor; and that they were thrown pell-mell into a furniture van at the door. M. JULES FERRY, in reply, explained that the removal was effected for the purpose of thoroughly carrying out the secularisation and completing the neutral character of the lay schools. For the most part all respect was observed in executing the measure, but two police agents had violated their instructions and had been punished. The Senate did not seem satisfied with the PREMIER'S explanations. What may be called a surprise vote was taken on a resolution expressing "regret" at the occurrence, which was carried against the Government by 159 to 85 votes. Thereupon M. HEROLD, the Prefect of the Seine, has sent in his resignation, and though M. FERRY and M. CONSTANS, Minister of the Interior, have threatened to take the same course, it is hardly likely they will retire while the Chamber of Deputies is with them. Simultaneously, that Assembly was engaged in discussing the Elementary Education Bill, and by the decisive vote of 337 to 136, rejected Monsignor FREPPÉ'S amendment that religious instruction should form part of the school course.

The Greek problem is—and for some time is likely to be—in a very insoluble state. In the Note sent to all the Powers, which was greatly toned down before its final adoption, the Porte renews its offer of the frontier proposed on the 3rd of October last, and complains of Greek preparations. It is understood that the European Cabinets will send a joint reply to this civil, but unyielding despatch. But they are not hurrying the matter. France has proposed to arbitrate between Turkey and Greece, but the difficulty is to induce either of them to agree to abide by the award. The proposed cession of Crete in lieu of the northern parts of Thessaly and Epirus is one of Prince BISMARCK'S suggestions, which was apparently intended only to draw out Turkey. But Germany, Austria, and France are endeavouring to come to a common understanding, and are said to be agreed that measures of ultimate coercion cannot be entertained, which, according to another statement, means that they have merely decided to abstain from active co-operation in coercion, without refusing their moral adhesion to whatever measures England and the other Powers may feel justified in taking. However, the Greeks are greatly discouraged with the present drift of the negotiations, and continue their warlike preparations. The impression is, however, general that some pacific solution of the difficulty will ultimately be found.

It is gratifying to learn that the Marquis of RIPON has entirely thrown off the serious fever that has enfeebled his constitution, and is now convalescent. It may be doubted whether his lordship will for some time be strong enough to undertake the arduous responsibilities of his position as Viceroy of INDIA, from which, if report be true, he has asked to be relieved.

What we have said above relative to the outbreak in the Transvaal may be supplemented by the important news that the Boers have proceeded to active hostilities; having attacked the town of Potchefstroom and the Colonial Military Camp—with what results is not recorded. The Imperial troops will now have to enter upon a campaign against these refractory Dutchmen under serious disadvantages.

#### THE LORDS AND THE PEOPLE.

THE Lords they sat on a lofty tree,  
And laughed at the people who thought themselves free.  
The tree spread a blight and shut out the light,  
For the Lords like the owls love the darkness of night.  
And some people thought the tree should fall;  
It was ugly, and gnarled, sapless and tall.  
But the Lords lisped out: Pray don't fell the tree!  
To descend to your level we could not agree. JIF.



**THE Rev. J. E. TUNMER**, late of Wimbledon, has REMOVED to No. 12, ST. PHILIP'S ROAD, Surbiton, Surrey.

#### Brixton Independent Church.

**DIVINE SERVICE** will be conducted on **CHRISTMAS-DAY** by the Rev. **BALDWIN BROWN, B.A.** Subject of Discourse:—"The Place and Work of the Monk in Medieval Christendom." To commence at eleven o'clock. There will be a collection in aid of the Moffat Institute. On **SUNDAY EVENING**, Dec. 23, the subject of Discourse will be "Our Established Martyrs." Services to commence at half-past six o'clock.

#### New Year's Week of Prayer.

**THE Council of the EVANGELICAL ALLIANCE** have arranged for **MEETINGS** in the West-end daily during the week commencing January 3rd. In the mornings, at 11.30, in **STEINWAY HALL**, Lower Seymour-street, Portman-square; and in the evenings, at 7.30, in **BURLINGTON HALL**, 23, Savile-row. The following gentlemen will severally preside at the Meetings: The Right Hon. Lord Justice Lush, George Williams, Esq., Alderman Fowler, M.P., Sir Charles Reed, LL.D., M.P., The Lord Radstock, Sir W. Muir, K.C.S.I., Admiral Sir C. Ciffin, K.C.B., S. A. Blackwood, Esq., C.B., the Right Hon. the Lord Mayor, M.P., Sir Harry Verney, Bart., M.P., and the Right Hon. William Brooks. The addresses will be given respectively by the Revs. Canon Richardson, S. Manning, LL.D., J. C. Harrison, H. E. Fox, J. M. Gibson, D.D., M. C. Osborne, William Landels, D.D., E. W. Moore, J. Sloughton, D.D., George Elder, and E. E. Jenkins. Programmes of these Meetings, and other papers relating to the Week of Prayer, may be had on application to the Secretaries of the Alliance, 7, Adam-street, Strand, W.C.

#### Holy Land and Egypt.

**H. GAZE and SON**, Originators and First Conductors of Oriental Tours, provide the most efficient conductors and the best camp equipage for high-class Eastern travel. The first Spring tour for 1891 will leave London, February 21. See "Tourist Gazette," 3d. post free.—142, Strand, London.

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#### THE

### Nonconformist and Independent.

(Combining the Patriot, Nonconformist, and English Independent.)

THURSDAY, DECEMBER 23, 1886.

#### SOUTH AFRICAN COMPLICATIONS.

The news from South Africa is disagreeable and painful in the extreme. It threatens us with one of the worst misfortunes that can happen to the mother country—the necessity for exerting her strength on the wrong side in an unrighteous conflict. However the colonial authorities may seek to disguise the real position of affairs in Basutoland, the plain fact appears to be that they have undertaken a task which, if not absolutely beyond their strength, is at any rate too great for the forces they have hitherto called out. The telegram from the *Times* correspondent at Durban informed us on Tuesday that "the largest engagement which has yet occurred in Basutoland took place on the 13th inst." The colonial forces, numbering 1,150 men, in two divisions, encountered 9,000 or 10,000

of the natives, and had to retire before them, evacuating a village, of which the enemy took possession. It is clear that the disarmament of these Basutos is not likely to be accomplished without such a strain on the resources of Cape Colony as must seriously interfere with the peaceful pursuits of the colonists. We may sympathise with them, as we sympathise with all misguided people, even those who suffer an inevitable retribution for errors wilfully adopted. But we will not disguise that what chiefly concerns us is the fear lest the Imperial power should be summoned to crush an unoffending tribe whom we hold to be defending their just liberties. It is true that the colonial authorities profess great confidence, and deprecate almost scornfully any necessity for aid from England. But unfortunately this heathenish, wicked war is like a fire, which knows nothing of territorial boundaries, and involves in mischief the innocent and guilty alike. The same telegram which informed us of the repulse of the colonial army also announced the open rebellion of the Boers, and their proclamation of an independent Republic, of which Mr. KRUGER is elected President.

It is impossible to disconnect the one item of intelligence from the other. Three days after the disastrous engagement with the Basutos the Boers occupied Heidelberg with 5,000 men. The interval of time was enough for the news of the colonial defeat to have reached the Boers. And even if the assembly of 5,000 men in a region so sparsely occupied implies previous organisation, it is impossible to resist the impression that the Boers have been watching with eager, vindictive joy the difficulties of the colonists, and have seen in the last news from Basutoland the opportunity for which they had been preparing. For in their remote regions, jealously guarded for a generation past from influences of the outer world, the Boers would appear to be strangely ignorant of the real character of the British Empire; and it is not at all unlikely that the embarrassment of the Colonial Government has seemed to them equivalent to a depression of the Imperial power. The course of the Zulu War was so misunderstood in the Transvaal that the reported capture of CETEWAYO was for some time regarded as a foolish and incredible boast. The expense of that miserable conflict was supposed to have nearly exhausted the resources of England. Doubtless there must be half-a-dozen men in the Transvaal better informed. But if the bulk of the Boers are thus ignorant, we can easily conceive the effect produced upon them by the Basuto War. The defeat of the colonists appears a happy opportunity for re-asserting their dearly-cherished independence; and the energy with which they have seized upon it shows how deep and passionate is their repugnance to British rule. Five thousand men may seem a small army, but when it is remembered that the whole white population of the Transvaal cannot at the utmost exceed 40,000, it will be seen that such a force means a concentration of almost all the adult males, or else an accession of native allies. In either case the difficulties of the Imperial Government in South Africa may be very considerably complicated.

We are told that Sir GEORGE COLLEY has ordered all available troops from Natal to advance into the disturbed territory, and we may be permitted to hope that the futility of attempting to fight against disciplined soldiers will be as evident to Mr. KRUGER as it is to Mr. PARNELL. But to any generous mind, there is something pathetic in the earnestness with which these Low-German kinsmen of ours cling to the hope of restoring their independence. It is precisely this Low-German race, with its nearest congeners, the Norse, which stands distinguished above all branches of the human family by its capacity for constitutional freedom. Neither the High-Germans, nor the Celts, nor the so-called "Latin races" have ever rivalled them in this respect. And the predominance of the Low-German element, whether English, Dutch, or Norse, has been the salvation of North America from the alternations of dictatorship and disorder which spread confusion over the Southern Continent. Now the Boers may be in many respects degenerate Dutchmen; but in their love of independence they are true to the original stock, and must command our sympathies. If the question at issue now concerned themselves alone, we for our part could have no hesitation as to the true solution. We have no right to persist in a crime and a blunder for the sake of consistency with our worst nature, or to save the dignity of a defunct Jingo officialism. If there were nothing else to be urged, we ought to feel strong enough to acknowledge ourselves in the wrong, and to undo the mistake we have made. Unfortunately, however, there are other questions involved. We have a responsibility, which we cannot now shake off, for the well-being of the native races in South Africa. The fact that we have too often been un-

faithful to our trust in the past is no reason why we should excuse ourselves from painful attention to it now. The Boers, however we may respect their love of independence, are but a small minority amongst the hundreds of thousands of natives around them. And unless they have greatly changed since Dr. LIVINGSTONE's earlier travels, they are of opinion that a black has no rights which a white man is bound to respect. If we could retain a protectorate of the native races while allowing the Boers entire self-government, perhaps a satisfactory arrangement could be made. But, alas, what an example are our own colonists setting in Basutoland!

#### A NEW DANGER FOR M. GAMBETTA.

ALTOGETHER, the gravest feature in the political state of France is the way in which the Commune is once more rearing its head. And it has found its prophetess; and when a woman gets hold of the heads and the hearts of the working classes in Paris there is likely to be mischief—it is time for the constituted authorities to beware. LOUISE MICHEL, the returned convict of the Commune, has already established a dangerous influence in Belleville and Montmartre; and it is significant that she denounces M. GAMBETTA as a self-seeking Epicurean, and pledges herself to drag him down from his eminence as the leader of Republican France. She has assailed him in round terms as a traitor to the popular cause; a man who has made himself a warm nest as President of the Chamber, and who is in no hurry to leave it for the barren and thankless, though noble and inspiring, task of governing France. And her words are received with wild enthusiasm; the *ouvriers* of Belleville not only applaud her to the echo, but they worship her as a saint; and there can be no doubt that M. GAMBETTA's influence is seriously shaken, in the quarter where it always was strongest, and which really lent him the strength by which he is ruling France. And the most serious part of the matter is that M. GAMBETTA's course of late has alienated some of his staunchest supporters. Some of his best friends and his heartiest advocates in this country are beginning to speak doubtfully about him; and in France, the man who plays the part of the dog in the manger, who will not let anyone else govern and who will not govern himself, is sure in time to fall out of the first rank, and to be regarded as a mere troubler of the peace of the nation, if not its most dangerous foe. M. GAMBETTA has for some time been the object of by no means loving criticism in Belleville; they have heard of his Epicurisms, his fine cookery, his splendid liveries, and the air of State which he maintains; and though it is probable that he could still gather an enthusiastic crowd to listen to his brilliant oratory, he must know perfectly well that the best and most thoughtful part of his working-class supporters are beginning to look upon him coldly, and to fear that the air of the upper regions is demoralising him as a Democrat, and making him the champion of "opportunism" rather than the loyal and thorough-going man of the people which he appeared to be five years ago.

The Amnesty Bill has certainly not proved the quieting measure which its advocates prophesied. The returned Communards are anything but grateful to the land which recalled them, and they have not the least idea of minding their own business, and letting ideal politics alone. Like the BOURBONS they appear to have learnt nothing and forgotten nothing; which may be said with a measure of truth of all the great political parties in France. But the Communards emphatically refuse to be silenced by the mercy which has been wisely shown them, and they are stirring up themselves and stirring up the people to make anything like stable and responsible Government impossible. Their theories are as wild and impracticable as ever, their aspirations as pure and lofty, their methods as blind and murderous; they are irreconcilable by name and nature, and they are busily laying the train for another ferocious outbreak of popular fury, after the fashion of that which ten years ago laid the fairest buildings in Paris in ruins and deluged the streets with blood. There is one most important difference between the "now" and the "then." Then a vicious and corrupt Government, which was really a despotism which had learnt to mimic cleverly enough the look and the tone of a democratic institution, had brought France to the verge of ruin, and want and misery were rampant. Now ten years of honest, simple, and peaceful government have given to France such a season of prosperity and happiness, in a political sense, as she has never before enjoyed. Then everything conspired to bring the frenzied proletariat into mad rebellion; now their grievances are ideal chiefly, and all considerations but those which are inspired by fanaticism counsel moderation and patient waiting for the full development of the Republic. But, unhappily, the



leading men with the masses are violent fanatics, and LOUISE MICHEL falls into the prophetic vein, and delivers herself of discourses in which she imitates, as well as she can, the Sybil of old, exciting herself and the people who hear her to something like frenzy, and this frenzy, we suspect, if LOUISE can keep her head and observe some method in her rhapsodies, will become a force of some magnitude in the evolution of the destinies of the country.

Unhappily for France, the people are prone to become as excited by ideal, as the English are by substantial grievances. Theories of government are with them things to fight for as eagerly as an Englishman is always ready to fight for his religious and political liberty. There is no pretence for saying that under the present régime Frenchmen have not all the liberty which a member of a civil community can reasonably expect to enjoy. Much has to be done to complete the development of Republican institutions, and to carry the Republican idea into every department of the State. But the organ for the full completion—the “crowning,” as the French would say—of the Republican edifice, is provided in the Houses of the Legislature; and the new election will allow the people, for the first time, probably, in entire freedom, to express its will. And yet there is a large, restless, and truly formidable section of French society which will certainly hold in contempt the new Chamber when it is elected, as it holds in contempt the old Chamber; and will be satisfied with nothing but an entire reconstruction from the foundations of the edifice of society. And we regard it as by no means a good omen for the future of France, that a woman whom the populace are ready to accept as inspired is preaching a radical revolution. This LOUISE MICHEL has evidently some very noble qualities. She is self-denying and self-sacrificing, and these are graces which the poor always reverence. They say that when in New Caledonia she was ever ready to give up her wretched portion of food to the more needy, and to sleep on the cold floor that the sick might occupy her bed. She is evidently one of those women in whom the motherly instincts embrace a wide circle, who in ancient times would have been called “a mother in Israel,” and who in these times is able to wield a very high and potent influence on the restless and dissatisfied classes whom these days tend ever to increase. The greatest danger to the position and influence of M. GAMBETTA lies, we are persuaded, in the distrust which this woman and those who believe in her can sow in the hearts of those who have hitherto been his most ardent supporters, and there is but one thing which can save him, and much more than himself, and that is the honest, manly, and determined assumption of the duties which his position and his genius alike impose on him as the administrative ruler of France.

#### THE GOVERNMENT AND ITS IRISH POLICY.

THE spirit of patriotism would seem to be dead in the Tory party, or at least in those members of it who are stumping the country in the hope of exciting an opposition to the Government. They fancy that they seek an opportunity of making capital for their party out of the terrible crisis which has arisen in Ireland, and they yield themselves up to the temptation without pausing to think of consequences. The Ministry are to be held absolutely responsible for all the disorder and lawlessness of Ireland, although the latest of Lord RANDOLPH CHURCHILL'S speeches informs us that the country was in so fearful a condition in the spring that the late Government had resolved on seeking a renewal of the Peace Preservation Act. We do not mean to inquire here into the accuracy of the assertion made by this reckless leader of the little band whom Mr. GRANT DUFF has so happily described as the “Mohawks of the Fourth Party.” It is unfortunate for those who desire to maintain a reputation for the Conservative party that the advocacy of its cause should have fallen so largely of late into the hands of a reckless youth whose only qualifications for the work are an aristocratic name, infinite insolence of tone, and unmeasured audacity of assertion. He seems to be qualifying for the Tory leadership in the Commons, and should he rise to the position, with his friend and patron, Lord SALISBURY, as his chief in the House of Lords, the most determined Radical need wish Toryism no worse fate. At present, however prominent he is on Tory platforms, his utterances have no kind of responsibility, and we decline to accept them as accurate representations of facts until they have been sifted. His attack on Mr. FORSTER at Preston was in his worst style of vituperation, and marked by a malignity to which, happily, we are not accustomed in English politics. His Lordship did not condescend again to the vulgar rudeness and cruel injustice of borrowing Mr. PARNELL'S epithet of “Buckshot FORSTER.” Mr. MUNDELLA had disposed of that piece of cadishness by a distinct statement that the buckshot

was ordered by “Mr. JAMES LOWTHER, on behalf of the late Lord-Lieutenant of Ireland—Lord RANDOLPH CHURCHILL'S own father.” After a retort of this kind, a young man, even with a slight element of modesty in his composition, might have been expected to hold his peace for a time. But Preston saw him more bitter than ever, more utterly unscrupulous, more passionately vindictive against the party who have dared to deprive his august father of the Lord Lieutenancy of Ireland. His fierce diatribes neither surprise nor alarm us, but he and his friends would do well to try and preserve some show of consistency. If Ireland was in the condition he describes, and the late Ministry meant the renewal of the Peace Preservation Act, they cannot be too strongly censured for dissolving Parliament without making the provision they thought necessary for public security. But the blame which they have incurred does not rest even there, for with this knowledge of the uneasy state of feeling in the country they opposed Mr. FORSTER'S measure of pacification, and did their utmost to exasperate the Irish people by the way in which they conducted their opposition. Tory speakers are extremely unwise in urging these wild charges against the Government, for their violence comes back upon themselves. Their fiery partisans may shout applause, but the country understands the merits of the case better, and sees that the Irish problem is one of the many legacies of evil bequeathed by the BEACONSFIELD Cabinet to its successors, and that we are reaping to-day the harvest of seeds sown by Mr. JAMES LOWTHER, with the approval and under the authority of Lord RANDOLPH CHURCHILL'S own father.

The most remarkable feature in the present state of things is that the English people have not responded to the passionate appeals made to them by Tory speakers and journals. Judged by whatever test it is possible to apply, the confidence of the Liberal party in the Government remains unshaken. If there had been any disposition to censure their policy, the speech of Mr. COURTNEY afforded just such an opportunity as was necessary for its manifestation. But the speaker injured no one but himself by his unfortunate criticism of his own friends in a time of supreme difficulty, which some attribute to an excessive independence, but which Liberals generally designate by a very different name. Be this as it may, Mr. COURTNEY has found no imitators, and if we are to be guided as to the state of Liberal opinion by the leading country newspapers, the Liberal member who should undertake to criticise Mr. GLADSTONE or Mr. BRIGHT would find himself in a very uncomfortable and insecure position. The *Times* has lowered itself to the level of the *Morning Post* in the fierceness of its hatred of the Government and its determination to injure them. Morning by morning we have alarmist accounts from a Dublin correspondent, who has drunk deeply of that temper which is at once the discredit and the weakness of the governing class of Ireland, and who destroys the entire value of his testimony by the violence of feeling which colours it. The leading article supplements the correspondent's letter, and so everything is done to alarm the fears and excite the worst passions of the nation. It is forgotten that the Ministry thus fiercely assailed, have a fuller knowledge of the facts than any journal can possibly possess, and with that knowledge have accepted the full responsibility of their present policy. They know it will be judged in the most unfriendly spirit; they must be prepared even to find that their Tory critics will join with Home Rulers in opposition to any action they take; and yet, in the face of it all, the most experienced statesmen the country has, have assumed their present attitude. Is it wonderful that the people have more faith in well-trying and honoured politicians who are accountable to the nation for the discharge of the trust committed to them, than in the beardless youths or anonymous journalists who undertake to lecture them?

Motives for trifling with lawlessness are utterly wanting on the part of the Government, for it is only those who are in the midst of the strife and who may be excused if they lose their heads for the time, who would attribute their action, as Mr. BENICE JONES, to a belief that “the unjust measures of more or less confiscation they have in view, will be more likely to pass if tacked to other measures of coercion.” This is the raving of political lunacy, and will find no sympathy among cool-headed Conservatives. Even if the Ministry were bad enough to form such a project, they have in their ranks and among their intimate counsellors men of high standing in the country, who would certainly raise a protest, to which respect must be paid. But the people know that the Government are actuated by right motives in their endeavour to avoid coercive measures; they have that confidence in Mr. GLADSTONE'S statesmanship, to which expression was given last week by Lord EDMOND FITZMAURICE,

than whom it were not easy to find a truer representative of that class of Liberals among whom we might have feared to find hesitation, and who have refused to be carried away by the appeals of timid and panic-struck landlords, or angry and excited partisans. Election after election tells the same tale, and proves that, whether or not the *Times* represents London clubs, it has not caught the touch of popular feeling in the country.

The Ministry have a task such as has seldom fallen to the lot of any Cabinet, and as yet we have not heard their defence or seen the full development of their policy. Ireland is convulsed by the struggles of a great anti-rent strike. We do not speak of it thus with any view of extenuating the outrages committed, but rather with the view of setting forth more definitely the nature of the problem with which the Government have to deal. The mode of putting down a movement of this kind is not so obvious and simple as some seem to imagine. Even Conservatives nearer the scene understand this, and at a great gathering at Ulster last week distinctly asserted that the policy of Mr. JAMES LOWTHER and Sir STAFFORD NORTHCOTE would sweep Ulster Toryism from the face of the earth. There does not, indeed, seem to be much practical difference between Ulster Tories and Ulster Liberals as to the remedial measures to be adopted, and Mr. PLUNKET was evidently so far influenced by the consciousness of this that he did not venture to speak of the reform of the Land Laws with the same vehemence that he infused into his general onslaught upon the Ministry. If it was possible to rescue Ireland for the time from the influence of party politics, and discuss its grievances in a broad and patriotic temper, we do not doubt that a good result might easily be obtained. But a feeble and desperate party, blinded by passion, and careless of everything but the chance of damaging the Ministry, have determined to make it the battle-ground of a party fight. This is, after all, the real difficulty of the hour.

#### THE BURIALS ACT.—CLOSING OF CHURCHYARDS.

It is evident that many of the clergy intend, if possible, to defeat the purpose of the new Burial Act, so far, at least, as churchyards are concerned, by getting them closed, and so compelling parishes to provide a cemetery. The plan adopted appears to be for the incumbent to represent to the Home Office that the churchyard is full. Thereupon an Inspector is sent down, and he meets the parson, and perhaps the churchwardens, and, accepting their statements, and without hearing any contrary representations on the part of the parishioners—who know nothing of what is going on—he reports that the churchyard should be closed, with or without exceptions. Then a notice appears in the *London Gazette*, and on the church and chapel doors, that on a certain day the representation made will be considered at a meeting of the Privy Council, with a view to the issuing of an order for closing. Too frequently the plan succeeds in country parishes; the inhabitants not being sufficiently on the alert, or energetic enough, to send such protests to the Home Secretary as may lead to the abandonment or modification of the proposed order. We are therefore glad to hear of some cases of a different kind, and hope, not only that the resistance offered will be successful, but that it will stimulate others to resist also, where the facts of the case justify it.

At Ryton-on-Tyne it is stated that no one except the rector and churchwardens was aware of any steps having been taken towards the closing of the churchyard until the notice of the order appeared in the papers. Even the vestry meeting to consider the order was called only by a short advertisement and a written slip in the church porch. Considerable feeling was expressed at the meeting, and the legality of the proceeding was questioned. It was proposed that the churchyard should be extended, as the most economical plan; but the rector declared that he would not allow glebe land to be used for the purpose, as he wished to prevent religious services which would be revolting to his feelings. Ultimately it was resolved to adjourn, to obtain information from the Home Office. It is stated that there is in the churchyard unbroken ground which would serve for from 100 to 200 graves, and while the proposed addition would cost £400 or £500, a cemetery would cost £3,000!

Yarwell and Nassington are two adjoining parishes in Northamptonshire, and in each case an inspection of the churchyard has been secured by the incumbent, and a preliminary notice has been issued without the previous knowledge of the ratepayers. They are resolved to prevent, if possible, the issue of an order for closing by the Privy Council, by presenting earnest remonstrances to the Home Secretary. At two meetings on the subject, the conduct of the vicar was indignantly denounced for his share in the proceedings. He, however, stated that he had acted inadvertently and not from design, and himself advised that the issue of a closing order should be postponed. We recommend the inhabitants of other villages to keep a sharp look out against similar attempts, and to act so as to defeat them. No doubt there are some churchyards which should be closed; but this step should not be decided upon simply by agreement between the parson and a Home Office inspector; the persons most interested, viz., the parishioners, being kept in the dark till it is, perhaps, too late.



## RECEPTION OF THE REV. A. HANNAY.

A PUBLIC meeting was held, under the auspices of the Congregational Union, on Tuesday evening, at the Memorial Hall, Farringdon-street, for the purpose of welcoming the Rev. A. Hannay, on his recent return from the United States. Tea and coffee were served in the library. At the subsequent meeting in the great hall, which was well filled, the chair was taken by James Spicer, Esq., and on and near the platform were the Rev. Dr. Newth (chairman of the Congregational Union), Rev. Dr. Allon, Rev. W. M. Harrison, Rev. — Statham, Rev. W. Cuthbertson, Rev. Dr. Dexter (of the United States), Rev. J. G. Rogers, Rev. E. J. Hartland, Rev. Dr. Wilson, Rev. Dr. Parker, Rev. Dr. Clemanee, Rev. P. J. Turquand, Rev. A. Mearns, Rev. E. H. Jones, Rev. W. Roberts, Rev. D. M. Jenkins, Rev. P. J. Turquand, Rev. J. V. Mummery, Rev. S. Fisher, Henry Wright, Esq., James Scrutton, Esq., R. Sinclair, Esq., James Clarke, Esq., Albert Spicer, Esq., C. E. Mudie, Esq., &c., &c.

After singing the hymn,

"Lift up to God the voice of praise,"

the Rev. J. C. HARRISON offered prayer.

The CHAIRMAN said: My Christian friends, —We meet to-night under most gratifying circumstances. It must be known to nearly all present that our able and excellent secretary was deputed by the Congregational Union to visit the Congregational Churches of America, and especially the Congress of that body appointed to be held at St. Louis, as our special representative to that grand assembly, with the view of promoting and extending those fraternal feelings which have so long existed between the Congregational Churches on both sides the Atlantic. (Applause.) It is felt, and I believe justly so, that we have much to learn from the Americans, and that they have much to learn from us; and it was believed that, with so intelligent a representative, a visit of this kind would produce lasting good to all concerned. Our friend was also deputed by the Colonial Missionary Society to visit the Congregational Churches of Canada, as it was felt that they would not like to have been left out when he was within such easy reach of them. (Hear, hear.) Accordingly the visit included the Canadas as well as the United States. Well, gentlemen, these visits have been paid; our friend and his dear partner have had a satisfactory return. (Applause.) The duties our friend undertook have been discharged with great tact and consummate ability, to the thorough satisfaction of those who sent him. (Applause.) I find a resolution will be proposed and seconded before I can call upon him to present to us the impressions that he has derived from his visit to these churches and from all that he has seen and heard. But I cannot sit down without first offering, in your name as well as in my own, our most hearty and affectionate welcome on this occasion to Mr. Hannay—(applause)—and saying how delighted we feel to see him in such vigorous health, and how thankful we are to Almighty God that He has watched over him and preserved him and his partner in their long land voyage as well as their two sea voyages. I am sure we all feel deeply grateful to God for having thus preserved him and having thus continued to him such health as he now enjoys—health which we hope will be continued to him, because he has before him yet in the future some very arduous duty to perform at our coming Jubilee meeting, when he will need all the strength and vigour with which I trust he comes back to us. (Applause.)

The Rev. Dr. NEWTH proposed the following resolution:—

"That this meeting desires heartily and affectionately to welcome the Rev. Alexander Hannay on his return from the United States of America. That it hereby expresses its devout gratitude to Almighty God that He has graciously preserved His servant from all the dangers of travel, and brought him back in the enjoyment of more vigorous health, which it prays may be long continued to the great advantage of the Churches with which his official position so closely associates him. That it also records its deep sense of the fidelity and distinguished ability with which Mr. Hannay carried out the commission entrusted to him by the Congregational Union of England and Wales, and of the kind and generous appreciation with which he was everywhere received by the churches he visited in Canada and the United States; and it rejoices that the object sought in this mission to America has been so satisfactorily accomplished. And, further, it cherishes the hope that the presence of Mr. Hannay in the Convention of St. Louis as representing the Congregational Churches of this country, and the happy influence he exerted in it,

will be the means of binding the English and American Churches of the Congregational order more closely in the bonds of a union rendered so desirable by their common ancestry, their common faith, and their common ecclesiastical constitution, and which is in perfect harmony with the principles of Free Church life cherished by them as the dearest inheritance bequeathed to them by their fathers."

He said: I am quite conscious that it is on the ground of no personal fitness that I have been asked to move this first resolution. In common with my dear brethren, I feel deep admiration of the brother whom we have met to welcome; and, in addition to other things, there has always been a secret liking in my own mind towards him, from the strong and hearty relish which he always exhibits for a good healthy measure of work. But I have never shared in the hospitality of our American friends, and therefore I cannot describe the sensations of our brother in undergoing that pleasant operation. I have never even visited America, and therefore I cannot undertake to describe the cities which he has seen. I cannot tell of its great cities, or of its great waterfalls, or its great trees, or its monster caves; or, what would probably interest me more, its great colleges and its great educational institutions. (Applause.) I have not even been one of those who have gone down to the sea in ships and done business in great waters; nor have I "staggered to and fro," and therefore I cannot describe his emotion and gladness when he reached his desired haven. I am here simply from the accident that I happen to be the expiring chairman of the Congregational Union—(laughter)—and my function is simply to endeavour to give expression in a few brief and hearty words to what I know is stirring the hearts of our brethren throughout the country; that so, in some imperfect measure, the thoughts of many hearts may be revealed to our brother. Many of us were made painfully conscious at the beginning of the summer that, owing to the overstrain induced by his care and effort on our behalf, there were obvious signs that his energies were beginning to fail; and notwithstanding the fierceness with which he repudiated any suggestion even of a temporary rest, it was equally obvious to us that we ought to impose it upon him, and we therefore gladly availed ourselves of the opportunity offered by the prospect of the Convention of our American brethren at St. Louis to lay this burden upon him—that he should go there in our name, and have this measure of relaxation given to him. He has gone and he has returned, and we are here to welcome him to-night, and I am sure the first feeling you would wish me to express in your name is one of deep and united thankfulness to Him who has watched over our brother in his going out and in his coming in. We are grateful that his life has been precious in His sight even as it is in ours; that He has given him strength to enjoy and to do what we sent him to do; and that He has preserved him in peace and in safety, and brought him amongst us again, we trust to labour for us and with us through many years to come. And my second duty is, I think, to express our united thanks to our brother for the testimony that he has borne on our behalf. (Applause.) One chief object, as I already intimated, that was set before us in the mission of our brother was, that he might do something to quicken the bond of sympathy between the Congregational Churches of America and those of England, and that he might lay the foundations, at least, of some method whereby, in years to come, we might join heart and hand in common work for the common objects that we are together seeking to accomplish; and, as some expression of this, we trusted that he might be able to secure an efficient representation of American sympathies in the coming celebration of the year that is before us. We are happy to know that our friend's mission has been in this respect received in the manner that we would wish it to have been received. We know that he has spoken wisely and well; we know that he has received a hearty welcome; and we are fully assured that the services of our jubilee year will give evidence that his mission in this respect has not been in vain. I think we ought also to give utterance to our thankfulness to our brethren in America for the heartiness with which they have welcomed our friend. (Applause.) Part of that is doubtless due to his own personal influence; but some of it, at all events at the commencement, we feel has been an expression of regard and confidence in us. Could my voice reach our brethren in America, I would thank them for their kindness to this our brother; I would stretch out our hand across the ocean and say to them—"Inasmuch as ye have done it unto this our brother, ye have done it unto us." (Applause.) And I ought to be allowed at last to express my hearty congratulations to Mr. Hannay, because of the golden opinions that he has won for himself in America. (Hear, hear.) And I do not marvel at it. As I read his speeches, he seems to have been in an unusual degree inspired to address the brethren there in a form in which I do not remember to have heard him venture to address us. (Laughter.) There was the usual solidity of his speeches—their point, their earnestness, and their

fervour; but along with this there was a measure of elasticity and sparkle that, somehow or other, our American brethren seemed to have inspired in him. I only am surprised to see him here amongst us to-night; and if I might quote the words of a memorable speaker, uttered on a memorable occasion, I am thankful that he has returned safe from the dangers of an excursion into such a country. (Laughter.) May I express, in your name and my own, our sincere and hearty prayers that the life that has been preserved for us may be long continued; that in many years that are before him Mr. Hannay may be permitted to fulfil the objects so dear to his heart in connection with our beloved Union; that he may be permitted to witness the springing up of some of the seed that he has sown; and, above all, that he may see the onward progress of that cause to which he has consecrated his life? May the blessing that gives no sorrow ever abide on his heart! May it strengthen him in all the years that are to come, that so every service may be a pleasure to him, and every duty altogether a joy! (Applause.)

The Rev. Dr. ALLON: Mr. Spicer and dear friends—The resolution is itself a speech, and I think it is quite an adequate expression of the sentiment that animates us all in meeting our dear friend, Mr. Hannay, and with him our esteemed American brother, Dr. Dexter. (Applause.) I am sure that it needs only to be formally, and may I say officially, put to this meeting, and that it is perfectly unnecessary that I at least should say anything in support of it. We are all impatient to listen to our friend Mr. Hannay, and to hear what he has to say about himself, and it would be altogether unbecoming were I to occupy more than two or three moments in seconding this resolution. Dr. Newth has so admirably touched the different points of personal interest, and has given such admirable expression to our esteem and affection and thankfulness in connection with our friend, that I might almost imitate the famous orator of the House of Commons who got up simply to say "Ditto to Mr. Burke." And yet one is very glad of an opportunity of telling our dear friend how much we love him—(hear, hear)—how much we esteem him; of saying right out to his face, "Well, you are a true man, and we have had large experience of you, and we have known nothing concerning you that does not inspire the greatest love and the greatest confidence." (Applause.) I have no idea of concealing such sentiments from men—grown-up men, at least. (Laughter.) A man must be a great fool who is injured by plain honest words of commendation. For my own part I like people to speak well of me. (Laughter.) And if they have anything unkind about me to say, I would rather they said it to somebody else. But, if they do think well of me, and if they appreciate my desire to stand well in their honour, and to do service for them, let them tell me so, in large, generous words, as Paul did, and as all good men and great men are not afraid to do. Our friend will be all the better for knowing that he does occupy a very high position in the esteem and affection of his brethren. (Applause.) For my own part I do not know that we have a man among us whom we more love, and in whom we have more confidence. His personal genealogy—(laughter)—I do not know whence he draws his descent; that perhaps may be as fit a word as any I could use, but I mean to say generally, his power of brotherliness, his generous interpretation of the defects and faults of his brethren, his powerful eloquence, and his large, statesman-like views, not, I think, surpassed by any man that we have among us, make him pre-eminently the right man in the right place. I am very thankful that he is delivered from the dangers of the voyage, and from the dangers of the country to which he has been sent, for America is a perilous place for good and true men to go to. We could have sent no one to America with more confidence; we could receive back no one with more hearty thankfulness and affection. Mr. Hannay has been in every way the worthy representative of all that we think and feel. I am glad, therefore, that we can in this way, to his face, tell him how much we love him, and how heartily satisfied we are with the mission that he has discharged. And then I am glad, too, whenever we have an opportunity of saying a word or two about our American brothers. I think it fair, right, and politic in every way, that when occasion serves, we should say, concerning our American brethren, and as far as voice will reach, to them, that we do hold them in very high esteem—that we do feel for them the quiet kindness of a very strong affection. They are close to us in blood. The resolution speaks of our common ancestry. That is a truth that we can fully recognise. But whether we are to be for very long so closely allied in blood as our common ancestry would indicate, is doubtful. I am afraid, by-and-bye, the British element will be comparatively small. America is growing so largely, and is receiving so large an infusion of other peoples, that I think we had better make the most of our common English blood while the opportunity lasts. (Laughter.) We have sympathies with them in their common love of liberty, in common Saxon instincts—the in-

stincts of independence and liberty which they, with ourselves, I think, have maintained against all comers; and we rejoice very much with them that we—shall we say the two greatest nations of the earth?—are Protestant nations; are intense and radical lovers of freedom; and stand together, if not always in mutual harmony, yet still in independent maintenance of the principles that are dear to every one of us. And then I think we ought to recognise the common ecclesiastical principle of which the resolution speaks. We speak from our Congregational platform to a very large Congregational platform on the other side, for our principles there prevail far beyond their formal expression. Congregationalism, in its fundamental principles, permeates a very large portion of American literature; and we are thankful that we can speak to them, and they will speak to us. And they are going to do that, I am told, just now,—they are going to tell us that they think we have been governing Ireland very badly, and that in their judgment the time has come when there should be a change in the land laws. The American House of Representatives has told us this already; and if the Senate does tell us, I hope that we shall meekly bow our heads, and learn from our brethren in the spirit which I hope and trust they intend. The feelings of sensitiveness which rise up between these two nations more than between any others are simply indications of the closeness of the tie that binds us. We are very sensitive to one another's opinions. I suppose an American, like an Englishman, does not care very much what a Frenchman or a German thinks about him; but we do care very much what our American brethren think, and they care very much what we think. I am sure you will give the resolution a very hearty welcome.

The resolution was put to the assembly, and carried by acclamation.

The Rev. A. HANNAY, who was most cordially received, the whole audience rising to their feet to welcome him, said: Mr. Spicer, Ladies, and Gentlemen,—I have not interpreted this as an occasion for indulgence to any considerable extent in personal reminiscence of travel, nor as an occasion on which I should seek to find complete and elaborate expression for the thankfulness I feel for the kindness I have received at the hands of the committee at whose instance I crossed the Atlantic, for the kindness I received at the hands of friends in America, or for the exceptional and embarrassing kindness which I have just received at your hands. The service in which I have been engaged was not of a private nature. It touched, however lightly, wide and general interests. I do not know how, had I regarded it as to any material extent a mere private enterprise, I could have consented to attend a meeting such as this. The warmth, not to say the enthusiasm, with which I was received both in Canada and the United States I ascribed entirely, not partially, as Dr. Newth has done, to the credentials I bore as your representative, and the generous cordiality of this welcome to-night I ascribe in like manner to your knowledge of the fact that, having gone forth and spoken in your name to your kindred beyond the sea I bring back with me their answer to your fraternal message. (Applause.) I could not, indeed, without affectation, and that of a very unamiable kind, pretend to be untouched by the numberless tokens of kindness which these months of travel have brought me on both sides of the ocean, but I hope you will agree with me in thinking that that is a private matter for which there is neither time nor place here. I received your appointment to visit the Congregational churches of America as your representative. That appointment I regard as one of the most signal honours my brethren have ever conferred upon me, and I shall best acquit myself in this hour of reckoning, for hour of reckoning I regard it, though you have so graciously disguised the ordeal, if I put personal considerations and private feeling entirely out of the question and speak of the common interests of the Congregational churches of both countries. (Applause.) I have referred, Sir, to Canada, and I regret that here I can do little more than refer to it. I shall have an opportunity, I trust, at some meeting of the committee of the Colonial Missionary Society, of reporting in regard to the Canadian churches, but it would hardly be generous, if just, indeed, to our brethren of the Canadian territory if I allowed this more public opportunity to pass without saying that though the churches of our order in that territory are not numerous, though the comparatively small number of churches that exists have a comparatively small membership, though they are surrounded and pressed upon by powerful organisations, organisations which, upon the whole, represent churches whose fidelity to Evangelical truth cannot be impugned, they have rendered important service to the religious life of the colony by the fidelity of their pastors as preachers of the Gospel of Christ and by the testimony they



have upheld to Scriptural doctrine in regard to the membership, and constitution, and government of the churches. (Hear, hear.) And I am old-fashioned enough, Sir, to think that this should be spoken of in these times as a matter of little less than secondary moment. (Applause.) I was appointed, however, chiefly to visit the churches of the United States in your name, and to carry to them your Christian salutations. I had ample opportunity of discharging the duty which was thus imposed upon me, I had been prepared by many rumours that had reached me for excellent speaking in the United States, and much of it, but I confess that I was not prepared for the abnormal and insatiable appetite for oratory which I found in all the places I visited. (Laughter.) I do our brethren there the justice to believe that they have not dreamt of the pain it costs an average old-world man on the call and from day-to-day to rouse himself to the effort of speech-making. I have no doubt there are many on this platform who can bear witness that to them it is like the pain twice told of an untimely call from the sweets of unexhausted sleep in the morning. Certainly it is so to me, but no hint of this has visited the imagination of our American brethren—(laughter)—and, excellent, practised, hardened speakers themselves, I question if they would at all understand it if it did. It will be quite understood, therefore, that I do not speak of the black-mail which they are in the habit of levying in this form on their visitors as any reproach. I speak of it here rather in the way of warning to my brethren on the platform and elsewhere who may propose to visit America, that they should take a carpet-bag with them filled with speeches and have one always ready for explosion. (Laughter.) I had ample opportunity, as I have said, of delivering my message at Lowell where the annual meeting of the American Board of Commissioners of Foreign Missions was held; at St. Louis where the Triennial Council held its sitting, not to speak of academic and city clubs; clerical and mixed, in meetings statutory and *pro re nata*. I was compelled day after day to speak in your name. I had but one message to deliver, Sir—the message of good will and fraternal feeling which you commissioned me to communicate. I delivered it time after time in such terms as the hour suggested, for the Americans have no idea of leaving you any opportunity of preparing an address for them—(laughter)—and I, unhappily, not equipped myself with a carpet-bag. This may perhaps explain the difference which the keen and critical eye of Dr. Newth has detected between the manner of my speaking with which he is so familiar in this country and that which I adopted on the other side of the Atlantic. I spoke to them out of the fulness of my heart, and I said to them, in your name, that England is proud of America as a mother of a stalwart and well-doing son, though there be at times things in the bearing and conduct of that son which sorely puzzle her aged brain—(laughter)—I ventured to say to that that the better part of the English people look with satisfaction on the growth of the American nation, regarding it as a development of the English race, and a testimony that that is too great and too fruitful for the limits of this island, so that the England of the historian, by the grace and help of America, is to be a greater and nobler thing than the England of the geographer. (Applause.) I claimed for England, in your name, a share of the credit of all their distinctive achievements as a people, inasmuch as throughout their history they had been but showing what the English race can do when you give it space and generous conditions. (Hear, hear.) I even went so far one day, when, I suppose, I was less prepared than usual—(laughter)—as to say that if we in the old country had lagged somewhat behind, if, for instance, in settling the true relations of the Church to the State, we were far behind them—(hear, hear)—they must take a share of the blame, inasmuch as in the loins of their fathers they ran away and left us to deal with this problem single-handed. (Applause.) And especially in your name I felt called upon to say that the Congregationalists of England regard the Congregationalists of America as their nearest spiritual kindred; that the names of their great preachers, their scholars, their authors, are household words among us, as they are among them, and that we ingenuously thank God for the great service they have rendered to the human race in the Church and in the State. This, in varying phrase, was the song I sung in all parts of the United States, and I am here to report, Sir, that the response in every case was generous, cordial, brotherly, enthusiastic. (Applause.) Not in resolutions, Mr. Chairman; our friends in America lag behind us in some things, and they have not discovered this patent English method of putting all that is in our heads and all that is in our hearts as well into a resolution, and engrossing this in elegant form and handing it over to any brother whom we mean to eulogise, that it may become an heirloom in his family. I commend to the consideration of Dr. Dexter the question whether he should not seek to wipe this stain out of the American ecumenicon. (Laughter.) Not by resolution, Sir,

but by many signs which he would have been a dull man who should have failed to interpret, they instructed me to say to you in return, "Brethren, beloved, your salutations are a great joy to us. The message you have sent to us across the sea has done us good. We reciprocate with full heart all your love and confidence; we are one with you in the liberty, one in the gracious bondage that is in Christ Jesus. May we be one in the service of His kingdom in all the years that are to come." It does not lie within the range of my purpose to speak at all of the American people as a whole; it would be a big subject. (Hear, hear.) I mean in the way of characterising them, of summing them up; I leave that to the gifted beings who make the portraiture of nations the pastime of their holidays, men who on a fortnight's journey in any country can write a book about it—(hear, hear)—the men to whom we are so much indebted withal for the materials with which we fill our ladies' albums and adorn their band-boxes. (Laughter.) There is something in my heart, however, I could wish to say with regard to the American people as a whole, and I do not know that I shall have any better opportunity than this of saying it. The cordial affection which I found in the assemblies of Congregationalists towards their brethren of the old world, though, no doubt, coloured by the sympathies which influence them as Congregationalists, I could not regard as a manifestation of a sectional American feeling, but rather, if I may so phrase it, as a sectional expression of a general American sentiment. (Hear, hear.) Behind this love of American Congregationalists for English Congregationalists, there seemed to me to be the hearty goodwill of the great body of enlightened and intelligent Americans; there was the pattern of the web, but here the substance and tissue of the web on which the pattern was struck. And, Sir, I think it is right that expression should be given to this feeling emphatically, specially in view of the fact that America has not always been fortunate in the representatives and exponents whether of her deeper and more abiding feeling towards England or of her passing humours; and like all fresh and young and vigorous people she is wonderfully subject to passing humours, especially, I am apt to think, about England. The typical Yankee, the New York morning journal, the political wire-puller, has been held to speak for America, and to reveal all that is in her heart. The typical Yankee, Sir—I looked in America for this ungainly compound of arrogance and vulgarity, and I did not find him. (Applause.) I am not prepared to say that he does not exist, for it was impossible for me, industrious as I was, to interview every individual American—(laughter)—but he is no more representative of the American people, as you find them engaged in the business of life in America, than that consummate product of a late mysterious dispensation in the political life of England, the Jingo—(loud applause)—is of the modern Englishman. It is not unnatural that the morning journals of a city like New York should be accepted as revealing the spirit of the American people, though our knowledge of the morning journals of England and the mistakes into which they can fall—(hear, hear)—as interpreters of the drift of English thought and opinion, the fatuousness even which will at times characterise their utterances, might have prepared us to receive with caution the testimony of the morning journals of New York to the aims and purposes of the American people. If I am to be perfectly candid, Sir, I must say that, in my judgment, the political Press of America—I emphasise the word "political" because I altogether exclude from my judgment the religious Press, for which I have an unaffected admiration—(hear, hear)—in my judgment the political Press of America is inferior in moral tone to the political Press of England—(hear, hear)—and is much more likely to misrepresent and unconsciously to malign the people in whose name it speaks. Then there is the political partisan and wire-puller. There is not a creature on the American continent, I am persuaded, who has less title to speak than he in the name of the American people. (Hear, hear.) As a rule he is a professional politician, a type of man, so far as I was able to apply any diagnostic apparatus to him, who is unknown altogether to our English political life. God grant that he may be long unknown to it. (Hear, hear.) Playing for the great stake which once in four years is hazarded there, he is apt to play for it in the spirit of the gambler. That is a weak point in the American political life. These men will make believe to pick a quarrel with England to catch the Irish vote; to secure the vote of the working man, who has been taught to believe that Protection means high wages; they will put a rotten plank in their electoral platform, knowing it to be rotten, and they will defy all the commandments of the moral law. Now, I say that the American people are to blame, that the religious people are to blame—(hear, hear)—from a morbid fear of mixing too much with politics, I think, at times, in too sternly putting this down in their Press and in their political campaigns. (Applause.) They are tolerating, if not fostering a great peril to the State, and I take leave to say that they have no just cause of complaint against any nation

which misunderstands them while these things are tolerated among them. (Hear, hear.) Still, having made a clean breast of this—and I am very glad to get it off my mind—(laughter)—it remains true that the great masses of the American people—the men who form the solid and stable centre of the American nationality, not the religious people merely, though the religious people pre-eminently, but also the enlightened citizens, the great body of the citizens of America who sustain the industries, who ultimately determine and guide the counsels of the Republic—are fair-minded and honourable men, and specially, I believe, their feelings towards England is one of admiration and good will. (Applause.) But it is my business to speak mainly of the Congregationalists of America. I am not prepared to assume that there is among you with regard to your brethren in America the same amount or kind of ignorance that I found reported, not of any community in America, but of a gentleman occupying a somewhat high position, I believe, in the city of New York. This gentleman was spoken of at a meeting which I was expected to attend and enlighten about English Congregationalism. "English Congregationalism!" he said, "I did not know there was such a thing—(laughter)—I thought Congregationalism was a Yankee notion." This worthy gentleman, I have no doubt, believed that my friend Dr. Dexter invented Congregationalism—(laughter)—and held a patent for it. But speaking to the comparatively creditable ignorance that I may suppose obtains among us about our brethren in America, I should like to say a few words, first, about their numerical strength. For the figures which I shall give you I am indebted to an admirable handbook of Congregationalism just published by my friend Dr. Dexter. (Applause.) There are 3,674 churches, 3,585 pastors and ministers, and 382,920 church members, being about 104 members for each church. The increase during the last twenty-five years, steady and constant through all that time, has been about 100 per cent. I regret that I was not able to lay my hand upon certain comparative statistics which I have somewhere in my possession, and therefore I cannot speak with exactness, but I am afraid I must announce that the Roman Catholics, the Baptists, the Presbyterians, and the Methodists, are all numerically stronger than the Congregationalists—some of them much stronger. In mitigation of the distress which this announcement may occasion you, let me remind you in the first place that Congregationalists are apt to be at a disadvantage in numerical estimates when compared with most other churches, because of their restriction of the privilege of membership to those who make a credible profession of personal faith in Christ Jesus, a rule of fellowship which our brethren in America have maintained, I believe, with resolute fidelity, though not they by any means alone. This they have done, and it is fitting we should remember the compensation which is generally found to evolve from some occult law in cases of this kind, and it is the simple truth which the history of Congregationalism alike in the old world and in the new illustrates, that probably for this reason Congregationalists have always exercised a comparative moral influence, have always taken a comparative share of the moral and spiritual work of the world much greater than could be naturally accounted for by their comparative numbers. There is a second mitigating consideration in regard to which I could, I think, with confidence predict your judgment. In the days of slavery Congregationalism could find no footing; it could find no breathable atmosphere in the South. (Hear, hear.) It would be unseemly if I entered here into any question as to how some other Evangelical bodies made good their position there, and drew to themselves a large number of adherents, which now greatly swell their totals; but the fact lies on the surface, and cannot be questioned, that it was from no obvious failure of home missionary zeal on the part of the Congregationalists, but simply that they (the Congregationalists) on the one part and the people of the South on the other part found that Congregationalism and slavery could not exist together in the same community. (Applause.) I do not see how I can claim any special credit for our brethren in America for this; they could not have held their peace, the only condition on which they would have been allowed to live within the blighted pale, without being unfaithful to the splendid tradition of historical Congregationalism with regard to all that concerns individual liberty, and without unfaithfulness to the cardinal principle of the Congregational polity itself, according to which all the faithful in Christ Jesus, without respect of race, colour, or station are equal in the House of God. (Applause.) But if I claim no special credit for our brethren that they were faithful in this regard; it must be held now to be no discredit to them that while slavery continued the South was solid against them. And there is yet one other mitigating and consolatory consideration to which I should like your attention turned, for one does not like discouraging figures of that kind which place our beloved brethren in a country where they had so early and so good a chance down at the fifth or sixth place in the ranks of the

denominations, even numerically considered. Here Congregationalists have always been the least, I shall not say sectarian, because that is an offensive word, but the least denominational of the denominations. We have among us, indeed, not a few men, and some of them very strong men, and some of them very dear friends of my own, who denominate themselves Congregationalists, and yet say that Congregationalists are not a denomination. Our friends in America have always had a kindred amiability, which like ourselves at times they have indulged to excess. One of the proofs of this meek and impolitic spirit was that a contract, a plan of union, I think it was called, was framed between the General Assembly of the Presbyterian Church of America and the General Congregational Association of Connecticut. This plan of union held from the year 1801 to the year 1852, when, not too soon, it was brought to an end. It appeared when the time of the end came that no fewer than 2,000 churches which, considering the agency that planted and fostered and officered them, should have been Congregational, had become Presbyterian. It was a plan—I do not say in its design but in its working—by which the denomination which had the stronger denominational instinct, the keener denominational appetite, was rapidly becoming one with the denomination which had a weaker instinct and a weaker appetite, by the simple process of eating, digesting, and assimilating it. (Laughter.) Now all this is at an end. The Congregationalists are in their Home Missionary services acting for themselves; without breach of charity, without falling away from the catholicity of spirit which is the glory of their history; they are taking their own independent place among the spiritual forces which are serving Christ in the continent of America; and they are laying hold of the new West, they are laying hold of the new South with a vigour and in a spirit of self-denial worthy of the noblest traditions of the Congregational name. So much for the question of numbers. How shall I make this people known to you in their inner life as they made themselves known to me during my brief sojourn among them? I premise that all that I here say must be regarded as impression, and not as the record of a final and competent judgment; I premise further that I do not include within my view anything that merely concerns personal character or the privacies of domestic life. My manner of life while in America—three months locomotion among these people—made observation which would justify judgment on this point out of the question. If I were to speak with regard to my own personal experience I should say that our American brethren, in their personal bearing and in their treatment of visitors, seem to me beyond their brethren, perhaps, in the old country to think much on the things that are lovely. (Hear, hear.) I am to speak to you of them, however, in relation to their faith and practice, to speak of them as Congregationalists; indeed, you sent me as a Congregationalist to speak to them as Congregationalists. Do not fear that I am about to do this on a scale that will test, if not abuse your patience, if I say a few words about their doctrinal testimony. It requires only the most general knowledge of their history to enable one to classify them so far as the past is concerned in this respect. No church, no group of churches anywhere, is more deeply committed than the Congregational churches of the United States to a Calvinistic rendering of Evangelical doctrine. Dr. Joseph Clark, whom Dr. Dexter certifies as an intelligent and conscientious witness, says that Calvinism as a religious faith, and Puritanism as a code of morals—two of the toughest things that ever entered into the composition of human character—were the original soul and body of these Congregational churches. "Yes," someone will perhaps say who hears me, "the original soul—that might be said of the Congregational churches of England, but what is the present soul of the Congregational churches of America?" Now, if you are really exercised in mind on that question, I do not mind if I tell you that your brethren in America return the compliment with interest—(laughter)—they are exercised in mind with regard to you. (Hear, hear.) There were no questions I had so often to answer as questions concerning the dogmatic convictions of the Congregationalists of England, and especially of their ministers, and no such glow of satisfaction was produced by any answer I gave, or by any of the little clumsy attempts at wit to which Dr. Newth has referred, as when I was able to assure them of your substantial orthodoxy. (Applause.) But now, speaking of them, let me say, in the first place, that they have never withdrawn their Calvinistic confession, but not only so, they have lately repeated it. (Hear, hear.) Standing by Plymouth Rock in 1865, where our honoured brethren, if I mistake not, Dr. Vaughan and Dr. Raleigh, were with them and took part in the solemn ceremony, and again, in 1871, at Oberlin, when the Triennial Council was established, this Calvinistic confession was repeated, I grant you, in general and comprehensive terms which enabled moderate Calvinists and Evangelical Arminians to lift up the hand and make common testimony with them, yet in terms full and explicit with



regard to all that intelligent men can hold as necessary to an evangelical confession. It ought to be said, however, in the second place, that our brethren in America have been feeling the force of processes which are at work elsewhere, testing and sifting the dogmas of our faith, and that in that process there, as here, some articles commonly regarded as proper to an Evangelical testimony have shown signs of disintegration, and others have materially changed their form. I cannot make these statements, however, without saying that the powerful solvents which have been acting on religious dogma here at the instance of historical criticism, of science, of philosophy, do not seem to me to have been brought to bear with so much force on the convictions of the American people, or if they have that there has been some quality in their convictions which has prevented their feeling the searching action so much as we have done. I shall be understood specially by my ministerial brethren if I say that the tone on doctrinal questions which I heard in all parts of America reminded me rather of my student days, or of the earlier years of my ministry in Scotland, than of any tone which I have heard either in Scotland or England in recent years. I do not know whether criticism, literary and historical, science and philosophy, in their assaults on the Christian faith, find the same difficulty in crossing the ocean that I did. (Laughter.) Whatever the explanation may be, it seems to me that our brethren have not yet suffered in equal degrees with ourselves. It is right, I should state further, that the representatives of the Churches at the Council which met at St. Louis took what seemed to me a very important step. They appointed a committee, as we should say, to revise their declaration of faith and order. This they did because they believe that faithful men of no generation should be content to profess their faith in the words of their fathers if those words have ceased to be true to their conviction—(applause)—keeping in view questions that are difficult and perhaps burning among ourselves, I do not hesitate to express my general satisfaction, and even great satisfaction, at the course taken by the Council in this respect. This I do on these grounds. In the first place, it is a declaration made on the part of these brethren of what is, I believe, a profound conviction of theirs—a conviction which I profoundly share—that there can be no healthy Church life, no growing and fruitful Church life, without dogmatic convictions intelligently and earnestly held. (Applause.) I am grateful for the step that was taken, in the second place, because I believe that the revised testimony, when promulgated—when will it be promulgated?—it would take a long time in England to prepare a new confession of faith—I believe that this revised testimony, when issued, will be as Evangelical in spirit as in form. And in the third place, I believe it will be used, when prepared, in full harmony with the genius of Congregationalism—not transformed into an inquisitorial apparatus to be applied to churches and ministers as by authority, but given forth with no other authority than belongs to its merits as a guide for the thought and an aid to the inquiring mind of the age. So much with regard to the doctrinal testimony of our brethren. I am very glad that that part of the subject is behind me and not before me. To some of you it may be more interesting to hear how your brethren bear themselves in practical Christian matters, and I shall try to gratify you if you will bear with me in this. I had the privilege of attending the meeting of the American Board of Commissioners on Foreign Missions at Lowell, the meeting of the American Missionary Association at Norwich, and these two, with the Home Missionary Society, not to mention other societies, form the missionary agency, the aggressive agency of the Churches. Now, I hope you are in good enough temper to listen to a few figures. The American Board spent last year £125,572 in the work of foreign missions; it has 156 ordained missionaries, 260 American assistants, 567 native pastors, 272 churches, and 17,000 church members. The American Missionary Association, originally formed as a Foreign Missionary Society at a time when slavery still existing was straining the relations of Christian workmen in America, but which is now a Home Missionary Society, dealing with the negroes, Chinese, and Indians solely. This society has 79 missionaries, 183 teachers, 18 other workers, 69 churches (66 of these in the South, 2 in Africa, 1 among the Indians), 63 schools (which are all but as important as churches in dealing with races like the negroes and the Indians)—43 of these in the South, 11 among the Chinese, 6 among the Indians, and 3 in Africa. Then there is the American Home Missionary Society, instituted in 1826. At that time, according to the beautiful and catholic plan that obtained among our brethren there, Presbyterian and Congregational, they had planted 4,022 churches, a great number of which have become Presbyterian. Now the association is strictly Congregational. Last year it had an income of £255,344, and established 86 churches. Before we pass from these figures, let me drop this summary to your mind, where I hope it will be the

seed of good things. Our brethren in America spent last year on foreign missions, through the Board, £125,572; they spent on home missions, through the two societies I have named, £132,544. (Applause.) What could not the Church-Aid Society we have formed accomplish in England? what for Congregationalism, what for Christ, if the churches of England would but place at its disposal a revenue like this! You have a laudable anxiety, I have no doubt, however, to hear more than these figures can tell you of the spirit of the people with regard to aggressive Christian service. Will you bear with me if I try to give you a glimpse of the meeting of the Board at Lowell. I do so because though it was the anniversary of one of their religious societies, it had more in it of the spirit of worship, and of the best kind of revival quickening than any other meeting it has ever been my fortune to attend. The meetings of the American Board are held rather after the pattern of the autumnal meeting of our Congregational Union than after the pattern of our London Missionary Society. They meet in towns in different parts of the States—such towns as may invite them. The friends who attend the meetings are received as the guests of the town where the meetings are held. We have had some speculation here—I do not know whether you have ever heard it, Mr. Chairman—as to the necessity of limiting somewhat the constituency of the Congregational Union of England and Wales lest the hospitality of our brethren in the country should break down under the pressure. But what will these distrustful souls think when I tell them that while we have never added to the population of any town by our own meetings more than from 1,000 to 1,200 persons, the meeting of the American Board which I attended in Lowell, a city of 50,000 inhabitants, added for four days in that week 3,000 people. How they were accommodated is among the things that are not revealed. (Laughter.) I heard, indeed, of a hall fitted up with extemporised cots, and of bales of sheets and blankets freely lent by the manufacturers of the place, and even of a contingent from one ladies' seminary, which slept all night in a church, and found a church a not intolerable place to sleep in. (Laughter.) If I may judge from my own experience in the elegant house in which I and my wife were accommodated, and I do not know how many more visitors, the good people of the town abandoned themselves without reserve to the entertainment of the American board for the week, without respect to their own comfort, and found acute pleasure in the sacrifice. I did not find that any deacon or other visitor from any part of the States, however well to do at home and corpulent, grumbled a whit when he was turned into an extemporised cot with borrowed blankets to cover him. (Laughter.) And all this I may say was, in my judgment and feeling when there, but the outward sign of a deep, inward, intelligent, passionate interest in the work of Christ in all parts of the world. (Hear, hear.) Some will say it is still figures I am dealing with. Yes, but figures that reveal volumes with regard to the freshness of the Christian feeling, and the vitality of the religious faith of the men who were engaged in these services. (Applause.) The Board met for four days—three complete days and a portion of another, three sessions each day, beginning at half-past eight every morning and terminating at half-past nine every night, with two short intervals of two hours each. At the prayer-meeting at half-past eight in the morning there were present not fewer than 2,000 persons. The large central hall which accommodated 4,000, standing and sitting room, was so crowded that two overflow meetings had to be provided. On one occasion I could not force my way, though I was the English delegate, into the central meeting. I went to one of the overflow meetings, and there I had to stand during the greater part of the proceedings. There, on the platform, scattered throughout the assembly, were the representative men of the Congregational churches from all parts of the United States—from Plymouth Rock to the Golden Gate—principals and professors of colleges taking an eager, active part in the business of the Board—men known to us here as men of letters, leading preachers in the Congregational body, venerable men drawing towards the very close of life, but touched to the very enthusiasm of youth by the news brought to them of the progress of God's work in distant lands, and the prospects that were opened up to them of brighter issues yet. I confess that, having attended perhaps as many meetings of religious societies as any man of my years during the last ten years, especially, of my life, I do not remember to have attended any meeting which seemed to rise so near to the moral level of the service to which it was consecrated. They were observing their 71st anniversary. I was there as an observer—a profoundly interested and touched observer—and as I felt the power of the holy passion which moved and fused that assembly, I could not but conclude that here were men who were carrying on the work of foreign missions in this land in the very spirit we ascribe to the men—and I believe justly ascribe to the men—who in modern times originated the foreign missionary enterprise, if I may not say of the men who went forth to preach Christ to the nations in the beginning

of the Gospel. (Applause.) We are familiar, too familiar, alas, with lifeless things in this country, societies, organisations, agencies which have survived the spirit that gave them birth. (Hear, hear.) I have no doubt that there are phenomena of that kind in America as well as here, but we are so familiar with these phenomena that one cannot but be grateful that this great society in the third generation of its history, and service is sustained by men who, if it had been deferred until now, would have taken on themselves the initiative of the foreign missionary enterprise, and would have done so with a prayerfulness not less fervent, with a spirit not less resolute, with a liberality not less affluent than that which characterised the men to whom the churches actually owe this debt. (Applause.) I do not know whether I should not, at this stage, bluntly stop; I certainly owe you apology for detaining you so long, but I shall try and compress within small compass what further I wish to say, I ought, perhaps, to say, before leaving the American board altogether, that, in the excitement of the occasion, I so far forgot myself, when suddenly called upon to speak, as to invite them to hold their next annual meeting in London. (Laughter.) It would have been rather an embarrassing issue had they accepted the invitation which I addressed to them. But I confidently hope that they will accept an invitation which I have no doubt will go forth from the Congregational Union of England and Wales to send their representatives to the next autumnal meeting in Manchester; and I will have to ask indemnity from the committee for a promise which I made on the spur, that if they compromised the matter in this way, by sending delegates instead of coming in a body, we would secure for the foreign missionary question for them, along with our brethren of the London Missionary Society, one entire day. (Applause.) I hope that will be the issue of the matter. I have spoken of the Congregationalists of America as our nearest spiritual kindred. This is no nominal relation; it rests on all that is deepest in the lives of the two peoples, but there are incidental revelations of this community of feeling which are not without their interest. It touched my official soul to find that they were familiar with many of the difficulties which beset us here, and manifest not a few of the infirmities which are only too obvious among us. I found that they had difficulties about their Year-book—(laughter)—about the insertion of names and the omission of names, and how it was that one name had a star and another a dagger. I found that accusations were brought up against certain official persons there, that they had some elusory way of preparing the business for the meetings, which was called doing it "cut and dry"—(laughter)—and, in the absence of anything like party strife among our brethren, or anything like party organisation, at St. Louis especially, which was a quasi-ecclesiastical gathering and not a meeting for missionary ends, there did seem to crop out signs of the existence among our brethren of two somewhat divergent types of Congregationalism—and I learned that the representative of the one of these would at times say to the other, "You are presbyterianising Congregationalism"—(laughter)—and that the brother thus accused would retort, "You would make Congregationalism a rope of sand." Were these echoes of things I had heard in England?—(laughter)—or were the things I had heard in England echoes of these? or where they alike in England and America, but part of the necessary friction—(hear, hear)—of the working of our free system—(hear, hear)—about which we need not trouble ourselves very much, which should not in the least abate our confidence in one another, which have in them some elements of strength and health, and which, above all, should never lead us to lose our temper. (Applause.) What further I have to say I should like to say, in illustration of a practical suggestion, with which I shall close, that arrangements should be made such as practicable for a fuller and more systematic intercourse between the Churches of the two countries. (Hear, hear.) This is not the place for going into this matter in detail, but why should not the names of American scholars appear in the lists of our Congregational Union lecturers after—(hear, hear)—the good example which Yale has set in calling her students to the feet of one of our English ministers? (Applause.) Why should not we receive, from year to year, delegates at our meetings of the Union from the American Churches to speak to us of the work of God in their own communities? Why should not we one day, and more than once, have an Ecumenical council of Congregationalists—(hear, hear)—here in London or yonder in Boston, summoned and conducting its deliberations in the true Congregational spirit—no fear, I was going to say, I guess—(laughter)—of our departing from that—that we may show to the nations and the Churches how there may be combined in one fellowship the most fearless, personal independence with the most unbroken and massive unity of family life? (Applause.) I believe that intercourse of this kind would be of great

advantage to the Churches of both countries. The ministers of the Congregational churches of America, if I may, without offence to them, express an opinion with regard to them, reach a very high average of capacity and ministerial character. At one of the meetings at St. Louis, I believe it was, I said, in the fulness of my heart, that I seemed to be looking down on a meeting of the Congregational Union of England and Wales; but I really had a certain twinge of conscience, as if I were rather flatterer the Congregational Union of England and Wales in saying so. (Laughter.) The scholars of America have shown themselves to be scholars of ripe attainments. A full, free, sympathetic intercourse between these men would bring great advantage to us as Churches, and I am sure and I believe our American brethren would be the first to confess that they would expect great advantage from it on their part. America is a land of free churches, and advantage might come to us from fuller intercourse with them on this account. It is a land of free churches, and we are drifting towards that issue—(hear, hear)—with a rapidity just now which almost takes one's breath away. One does not know what fine morning may dawn upon one when, taking up one's *Times*, one will find it announced that the Liberation Society is a "great fact"—(laughter)—and that the establishment must prepare itself for being laid in the grave which England has dug for other monopolies. The only feeling one has is that that prophet has recently been so persistently wrong that to some of us it might seem as if this were postponing the day for which we have long been praying and working. But, brethren, are we ready for it? (Hear, hear.) I do not know that I should say no; there are many respects in which we are ready for it, and rely upon it that God's truth, in its progress towards the overturning of all battlements that have not been erected or sanctioned by Him, will not wait for our being ready. (Applause.) But if the question be whether we are ready to make the most of it, I do not mean at all in a narrow denominational sense, but for the interests of religion, for the interests of this great nation and the kingdom of Christ here, then I confess that in my judgment we are not ready for it. And in my judgment our American brethren, if they could infuse into our spirit and methods something of their force, might aid us in the matter. Our American brethren have much to teach us about voluntarism in all that concerns its positive state. They pay their ministers much better for one thing—(applause)—they spend much more freely on religious and benevolent objects, they have been trained to the method from the first; and without falling back on figures, I confess that I felt that our givings in England dwindled, when compared with the gifts that are common enough on that side, almost into insignificance. In this way our brethren might, I think, help us. Shall I venture to touch on another rather tender point, and say I think they might help us to realise our unity as churches somewhat more fully than we have ever done. I did not find the difference to be so wide between American Congregationalism and English Congregationalism as I had expected. It is commonly said that we make more of the autonomy of the individual church, and that they make more of what I think they call the adelphy of the churches. I do not find, however, that our brethren in America, in order to give scope to this barbarous-sacred thing they call adelphy, have found it at all necessary to restrict the autonomy of the churches, or that they are less independent or self-governing than we are. And, referring to what may occur, perhaps, to some minds, as if here were a project for pressing forward the organisation of English Congregationalism by the help of America, I should like to say that I, for one, could be no party to favour any Congregational organisation that is not Congregational in its spirit, or to seek to further any unity that is not of the spirit. But I have a deep conviction—with me it is a practical energy, and it is time, I am persuaded, that we all thought closely of it—that if, as Congregationalists in the coming Free Church Age of England, we are to take a place worthy of our traditions and worthy of our resources, we must be able to present to the nation an aspect of unity, a fair, ethereal unity, if you like, but still a unity born of a common faith and of a common consecration to the service of our Lord. (Applause.) In this, I believe, our brethren in America could render us some aid. Can we help them? I do not think it would perhaps become us to say in what way we could help them even if we felt we could. For one thing, the first substantial contingent of American ministers that come to England, I shall propose to send somewhere—I shall not say where—to learn how to conduct the service of praise in the House of the Lord. (Hear, hear.) I take their choral quartettes to be the "abomination of desolation." (Hear, hear.) That is off my mind. (Laughter.) I should not be disappointed if they carried with them when they returned a few simple plans of our Nonconformist meeting-houses. They spend, I humbly think, a great deal too much money on their churches, and the money they spend beyond what they might duly spend generally results in spoiling the house for wor-



ship, and in making it into an instrument for killing the minister. (Laughter.) There are other things in which, perhaps, we might help them. For one thing, I trust we should send them home enriched with our love and sympathy, as they, in their graciousness, have sent me back to you. (Hear, hear.) They need our sympathy. Perhaps to no nation has there ever been given in all time a problem so difficult to solve as that which has been set to the American people. They have thrown upon their shores almost every day of the year masses of human life, cast off from the elder civilisations of Europe, much of it deeply tainted with the worst of all possible corruption. They have within their pale millions of the negro race with the stain of slavery scarce yet wiped from their brow. Thousands of the aborigines, the Indians, whose territory they have appropriated, live within their borders. The Chinese are coming in like a flood. There has been set to America the task of building up a nation out of these diverse elements—a nation which, in its progress, shall do no wrong by the weaker races, shall not crush them by injustice and violence as the fashion of the past has been, but shall incorporate them into the national life with a full and free recognition of their manhood. It has been given to America to build up a nation—a nation that shall be stable because it is just, and serves and fears the God of nations. It is a great task. I have heard much here of the material resources in America. They are practically inexhaustible, but never by mere material resources can any nation be permanently great. (Hear, hear.) Even these material resources may become implements in the hand of one section of that people to destroy the other. It can only be by the play of mighty moral forces; it can only be by the power of the Gospel of the Lord Jesus Christ that this nation can be built up a credit to the English name, an accepted servant of the Most High and the noblest—being the latest it ought to be the noblest—of all Christian nations. By our sympathy and prayer and help we may be honoured to aid in this good work, and I trust, sir, that there are men living, and they not very young men, who will live until a day shall come when there shall be a holy and solemn league between America and England, between all English-speaking people on the globe without exception, though they retain their distinctive political institutions; and I for one have no desire that England should part with her political institutions for those of America, but that there will be this holy and solemn league to maintain liberty throughout the whole world, and to disseminate in all lands the truth on which that liberty rests. (Loud applause.)

Rev. J. G. ROGERS:—It would seem to me as if the very able address to which we have just listened was the best introduction of Dr. Dexter to this meeting, but I have promised to say one or two words in welcoming our honoured friend and brother once more amongst us. (Applause.) One great qualification for doing so is that I never have been in America, and therefore I am not returning a debt of gratitude I owe to them, but simply expressing my spontaneous feeling of affection to the American churches and people through Dr. Dexter; and the second qualification is that I never mean to go—(laughter)—and, consequently, there is no gratitude for favours to come. It is the most disinterested act in which I could by any possibility take part. I hope that my friend will perfectly understand that if I do not go to America it is not that I do not love America: the fact is that I love it so much, I fear, if I was once there, I should not be like my friend Mr. Hannay, for, having once breathed the free air of a country like that, I should never wish to breathe any other, and therefore I am not going to make the experiment. I am heartily glad we have Mr. Hannay here to-night. He knows what I feel about his coming back, what I felt about his absence, what I felt about his voyage across the ocean, and what I feel now about his return. I am heartily glad that he is here, and, as we all see, with more than his pristine vigour. But I am also extremely glad that he has brought an American companion with him. I do not know whether we can teach the Americans many lessons, or the Americans can teach us, there is no doubt that we have something to teach each other; but let us be perfectly certain of this—we cannot transport American ideas and principles and institutions into this country, and they cannot take ours to them. The comparisons between us are to some extent misleading, because, let it be remembered, they are a tree that, with all its difficulties and disadvantages, has grown up under the bright light of heaven, and in the free air of day; and therefore they have had free room for extension on every side; but we, on the contrary, have grown up under the shadow of a very large tree, which has dwarfed and stunted the growth of all those that have been round about it. (Hear, hear.) When we have had a different experience, however, we may be able even to compare with them. I would say to Mr. Hannay, who seemed a little despondent about what we should do if Disestablishment came, only let it come, and then we shall see what we

can do. (Laughter.) How is it possible that we can develop the graces, virtues, and powers of perfect liberty until we enjoy that liberty? If we go on suggesting that we should wait until we were ready to make the best of it, why, we should have to wait for ever, for it requires freedom to make the spirit and power and energy of free churches—(applause)—therefore, I rejoice heartily to hear what we hear of America; our children have been developing just as we hope to develop under more favourable circumstances hereafter. I was rather sorry to hear of a certain resolution which is to be proposed in the American Senate, and which has already been proposed and passed the House of Representatives. I may tell our American friends that the Liberal party behind Mr. Gladstone intends that the wrongs of Ireland shall be redressed—(applause)—and I do not think it will be done at all the quicker because of American remonstrance; I am bound to say that. Only do not let us judge America because of that remonstrance. There is the difficulty. Why, we have got Jingoism in this country, and they have got Democrats in that, and we do not want to be judged by Lord Randolph Churchill, and certainly we have no right to judge them by the extraordinary individual who is going to move this resolution. I had the pleasure of meeting Mr. Joseph Cook on the morning the news came over to England of the great Republican victory, and he was very much astonished to find that I, an Englishman, rejoiced in the triumph of General Garfield just as much as he did himself. But that is just the truth. We are united together with the friends of liberty on the other side of the Atlantic; and here is Dr. Dexter, foremost and prominent amongst them—prominent not only amongst them, but he has been doing great work for English Congregationalism. He has just given to the world one of the ablest and most powerful books on the history of Congregationalism that has ever been written; he ought to have the tribute of our respect and affection for the work that he has done in that respect. But beyond what we owe to him we want to say to-night to him that through him we express to our friends in America not only our ordinary sympathy and affection and love, but still stronger sentiments of high regard for the affection with which they have received our beloved brother, and I am afraid I must say that our feeling culminates when we thank them most heartily for letting him come back to us again. (Applause.) I can only say, Dr. Dexter, most heartily and cordially we all welcome you among us. (Applause.)

Rev. Dr. DEXTER, who on rising was most cordially received, said:—Mr. Chairman and Christian friends, I could hardly feel under any other circumstances, that it would be right for me to detain you after the extended and exceedingly interesting services of the evening; but, called upon as I have been, I must say a few words if only to testify to the opinion which we have on our side of the brother who has been speaking to us this evening, and concerning whom your judgment has not been concealed. It is very good, sir, that you should congratulate—and congratulate the churches and brethren of England—that Mr. Hannay has come back. (Laughter.) It is a great escape. (Laughter.) I can personally testify to having been approached as being supposed to be in some manner his friend, and that in more than one case inquiries have been set on foot whether it would not be possible to keep him among them. (Laughter.) Whether you will be able to keep him as it is I won't warrant. (Laughter.) Perhaps his reluctance to cross the ocean, which I can testify to—(laughter)—may assist you in the work of detaining him. But, Christian brethren, I want to say how much we thank you for sending him to us, and how exceedingly and with all our hearts we enjoyed his presence with us. (Applause.) Some of us knew him—some of us knew how he could speak to us, and a little what he would say; some of us did not know so well. He has spoken of the meeting at Lowell. The secretaries of the American Board have an office in the same building in which my office is when I am at home, and of course we know each other very well, seeing each other constantly, and one of them came to me and said, "Mr. Hannay, we know him in general; do you know how he is for a public address?" (Laughter.) You know he said we have a good deal of speech on our side of the ocean. "Well," I said, "I think it would be safe to ask him to make a few remarks." (Laughter.) The day after the meeting, the secretary met me on the stairs, and he said, "Look here, why didn't you tell me? Why, that man made the speech of the meeting—(applause)—there was no one who came within sight of him; we didn't know he could speak like that." I thought I would leave them to find it out, and would not tell them beforehand. I want to convey to you the joy and pleasure with which he has been listened to everywhere, whether in the pulpit or on the platform, and particularly in the Council at St. Louis when he spoke to us as your official representative, and where his words of wisdom and sagacity were received with infinite joy. I have been greatly interested in listening to what he said this evening, and

have been charmed with the facility with which he has caught up and conveyed to you his impressions of truth, for they have been impressions of truth. I most heartily concur in everything that he has said, especially about our singing. (Laughter.) Everybody who knows me on my side of the Atlantic knows that the kind of singing I believe in is the kind they have in Union Chapel: that is a kind we do not have on our side of the Atlantic as yet. I think the brother ought to have made one exception in one particular. I am afraid that you will think that he was obliged to preach every Sunday, and was obliged to make a speech everywhere. Now, I put it to him as an "honourable man" whether he did not spend a Sunday with me at my home in perfect quietness, and if I did not keep all the ministers off, and give him a quiet day. (Laughter.) He did have one day of rest. I will say then, that, as an American Congregationalist, I have been delighted with one thing, which has not dawned upon my brother apparently, and that is the singular evenness with which Congregationalism has been going along in the two countries side by side. Our number of Congregational churches is within twenty or fifty of yours. So far as I am able, as a humble individual, with not the best head that ever was on any shoulders to understand the eccentricities of the statistics of your Year-Book—(Laughter)—I should consider that there must be nearly the same number of churches on your side of the Atlantic as on our side. But I will not venture to speak very strongly on that subject. I will say that the number of Congregational ministers recognised as such in your fellowship, and recognised as such in our fellowship, is very nearly the same. It is really very wonderful to me that the two great bodies should be numerically so very near together. My brother suggested that we did not occupy for the greatness of our country quite the relative position which might have been anticipated, considering that we had the country to ourselves in the beginning. It is true, and my brother has suggested what is largely the true explanation, but he did not carry it out in full. The plan of union between the Congregationalists and the Presbyterians, which was entered into in the beginning, I suppose, was suggested by that passage about the lion and the lamb lying down together. (Laughter.) That is at the bottom of it. Our Presbyterian friends, believed in that, only they believed that the lamb ought to be inside the lion. (Laughter.) That was their interpretation of it, and on that interpretation they acted, and consequently two or three thousand churches that are really Congregational in spirit were absorbed by them. But this is the point to which I will come; this evening is one that is memorable with us, and it is a most interesting thought to me that you should have selected, consciously or unconsciously, the evening of the 21st December as the time when this service should be held. On the 21st December, 1620, the little company of the shallop of the *Mayflower* landed at Plymouth Rock. This is our New England saint's day, and I want you to think for a moment how very short time ago that is. Will you think of it, that three lifetimes cover it—three lifetimes of a little over eighty years each cover it. Where was Congregationalism in America then? Why it was in the shallop of the *Mayflower*—one church waiting to find a spot on which to stand. Where was Congregationalism in England then? Where was it? Why, it was not there at all. (Laughter.) This is the site of the Fleet Prison; it was here. (Applause.) That is just where it was, or where it had been a little while before, and then emigrated to Holland, where Henry Jacob, under the influence of John Robinson in Leyden, was preparing to come back, and start in Southwark the first Congregational church, and that has had an existence from that time to this, your first historic Congregational church with a chain of history that can be traced from then till now. There was Congregationalism on both sides of the ocean; three lifetimes ago and now you have nearly 4,000 churches here, and we nearly 4,000 churches there, and that is the way the Lord has prospered us. In the last words it was my privilege to utter in the Council at St. Louis, I said this—for that was a most wonderful development, under the providence of God, of union where division had been feared and almost expected—there was a most wonderful coming together of men who had been extremely liberal in their tendencies, and men who had been supposed to be almost inconveniently conservative; they had come there and looked at each other askance across the house, and had gradually come together till they had melted into one, and there was not a particle of difference of judgment, every vote of any consequence was passed with perfect equanimity—I said this—"Brethren, these two things are what seem to be necessary for us in the future, we just want to know first Christ better, and then we want to know each other better. In the magnetism that draws us to our Master we are drawn to each other, and then as we can see each other closely, as we can feel the beatings of each other's hearts as one essentially in all our faith and

hope and desire, we come together." Now that is just as true of you in England as it was of us in America. We want to be nearer to each other and we can do a work for the world, under the blessing of God, which language cannot adequately describe or foretell. And in that thought our brethren in the Council welcomed the suggestion which was made by your delegate of an Ecumenical Council. If you will make the arrangements to have one we will come—(applause)—and if we can teach you anything, why we will be only too proud and happy, but we surely will learn a great deal. We know that this is our home; we know that we ourselves are Englishmen, only we lived on the other side a little while, that is all; there is no difference between us. Our great grandfathers and great grandmothers are sleeping in the same churchyards here. There is no difference between us, and I want to say to my good brother Rogers that he must remember, when he hears the exasperating tidings of what certain great fools propose to do and say in our Senate or in our House, he must remember that it is not the American people who are saying that, it is your renegade Englishmen. (Laughter and applause.) These are Irish utterances. When you hear from Americans you will hear something that will sound better, and it will be better worth hearing. Be patient and wait. But let us never forget that we are one, that we have one great work, that we have no different fields here, one salvation, and that we look for one home by-and-by. (Applause.)

A vote of thanks to the Chairman was unanimously adopted, on the motion of JAMES SCRUTTON, Esq., seconded by Rev. A. HANNAY, and briefly acknowledged. The proceedings were closed by the Rev. E. J. HARTLAND pronouncing the benediction.

#### CAMBERWELL-GREEN.

##### CENTENARY OF CONGREGATIONAL CHURCH.

THE centenary of the Camberwell green Congregational church was commemorated on Thursday last by a special thanksgiving service presided over by the Lord Mayor of London. There was a very large attendance, notwithstanding the inclement state of the weather.

The service was opened by a brief prayer offered by the pastor, the Rev. Dr. Clemence, who also read some appropriate portions of Scripture.

Mr. C. T. JONES read a paper on

##### THE FIRST HUNDRED YEARS OF CAMBERWELL-GREEN CHURCH AND CONGREGATION.

In the year 1780, he said, the old Mansion House at Camberwell, built by Sir Christopher Wren in the reign of Charles II., was inhabited by the Rev. Wm. Smith, a Presbyterian divine, who kept an academy for young gentlemen. The neighbourhood was a rural one; it was spiritually dark, and the distance was great from the nearest Nonconformist chapel. With the aid of a few Christian friends Mr. Smith opened the large hall of his house on Sundays for Divine worship, which was conducted sometimes by himself, and sometimes by other ministers. The hall becoming inadequate, Mr. Smith resolved to erect a meeting-house in the garden of his dwelling. Such was the origin of the Mansion-house chapel. The place was small and inconvenient, but was associated with many sacred and tender recollections. Mr. Smith left Camberwell in 1799, and the pulpit was occupied by various supplies, amongst them Rev. John Berry, of Warminster, who in the year 1800 was invited to become the minister. The congregation then formed themselves into a church, under the title of "Protestant Dissenters of the Independent denomination." Mr. Berry, who was classical tutor of the old college at Homerton, was a man of great culture, amiable character, and earnest piety. From failing health he was compelled to resign his charge in 1812. The congregation next sought the services of the Rev. J. B. Innis, of Trowbridge, who entered on his duties in July, 1812. The church then consisted of only eighteen members, but during the pastorate of Mr. Innis, a man of genial disposition and attainments, eighty-nine members were added. The old chapel was long known as "Camberwell meeting-house," no other being near. Mr. Smith received the ground-rent until 1802, when his interest in the premises expired. As other places of worship arose, the place took the more distinctive appellation of Mansion-house Chapel. One of its earliest and most prominent supporters was Mr. Samuel Favell, a member of the Corporation of London and an ardent advocate of civil and religious liberty, who in early life had been associated with Granville Sharpe in the anti-slavery movement. Mr. Innis left the church in March, 1824, and was succeeded by the Rev. William Orme, of Perth, well-known as a theologian and a scholar. While pastor of the church he was induced to accept the office of secretary to the London Missionary Society which he undertook without salary and discharged with great ability and zeal. During his pastorate the church attained a position of distinction and usefulness. After six years' successful labour he was removed suddenly by death, and shortly afterwards the congregation sustained another



loss by the death of Mr. Favell. In July, 1830, they invited the Rev. John Burnet, of Cork, to occupy the vacant place. Mr. Burnet took a prominent part in all the great controversies of the times; he was an ardent social and political reformer, the fearless champion of liberty, the uncompromising foe of all oppression, tyranny, and wrong. Parliamentary reform, the abolition of slavery, the repeal of the Corn Laws, the extension of suffrage, the separation of Church and State, all found in him their able and undaunted advocate. The Sunday-school, founded in 1811, had in his time largely increased, and was manned with a devoted band of teachers. The chapel had no school accommodation; the girls were taught in the pews and the boys in the British School-room, Leipzig-road. The congregation, needing better accommodation, resolved to erect a new and commodious edifice, and the result was the substantial and comfortable building in which the meeting was then assembled. £3,000 was raised for the purpose, and the new chapel and the large school-room were opened free of debt in November, 1853. Mr. Burnet was afterwards impressed with the necessity of additional school premises, and was instrumental in erecting the school-room which now bore his name—the ground for which he himself generously bought and handed over to trustees. On the 25th anniversary of his pastorate the church and congregation presented to him a purse of £500 as a tribute of their regard. In 1860, declining years made it needful that he should have assistance in his work, and the Rev. John Pillans, of Perth, consented to become co-pastor. At Mr. Burnet's death in 1862, Mr. Pillans succeeded to the pastorate. He was a man of sincere piety and keen intelligence, and his personal character greatly endeared him to the people. He resigned in 1873, having, at the request of the directors of the London Missionary Society, consented to accompany Dr. Mullens as a deputation to the Churches in Madagascar—a mission which was discharged greatly to the satisfaction of the churches and the society. The church remained two years without a regular pastor, but the interregnum was happily terminated by the appointment of the Rev. Clement Clemance, B.A., of Nottingham, in April, 1875, under whom the church and congregation had largely increased, the Sunday-school had prospered, and Christian work of almost every kind was in full activity. The boys' school had been enlarged so as to make it a kind of attractive lecture hall, and eight rooms had been added for separate class teaching. On the new erections £4,400 had been spent. A new warming apparatus had been added, and an organ of great sweetness and power had been given by their generous friend Mr. Keon. The roll of Church members, which was 203 when Dr. Clemance began his pastorate, now numbered 410.

THE LORD MAYOR, in a brief address, congratulated the church and congregation upon their history during the past hundred years, and upon the succession of able and devoted men who had ministered to them. In all the great movements and struggles in connection with civil and religious liberty, he knew of no one who had taken a more distinguished part, or rendered a more important service than the Rev. John Burnet. (Applause.) The progress of science had been most marvellous, and had largely contributed to the greatness of the country. A century ago America had only just achieved its independence, and the French Revolution was then taking place. The Sunday-school system was inaugurated about that time; and the British and Foreign School Society then came into existence. The anti-slavery movement had commenced, and in that and all the great movements of the century, no party had been more powerful or consistent or successful than the Nonconformists of England. (Applause.) The last and crowning act in their labours was the passing of the Burials Bill in the last Parliament. Other victories, however, had yet to be gained, and he hoped that the Camberwell-green Church would do its part in their achievement, and would long be spared to enjoy a happy and prosperous career. (Applause.)

An anthem having been sung, the Rev. Dr. Stanford offered thanksgiving and prayer.

INDEPENDENCY IN RELATION TO PRIEST CRAFT, DISESTABLISHMENT, AND CATHOLICITY.

The Rev. J. B. PATON, of Nottingham, delivered an address on this subject. What, he asked, was the root principle of Independency, from which its other principles, and modes of proceeding spring? It was not the self-government of the churches. He believed in the autonomy of a distinct church under certain conditions, every member realising and taking a personal share in the solemn responsibilities of the church. But such corporate autonomy was not a distinctive attribute or property of the church at all. Other communities having no similarity or kinship with the church might be self-governing too. He had often been amused at the assumption sometimes made that any congregation of people, merely because they disclaimed interference from others, might therefore claim to be an "independent" church, and thus to be associated with those whose doctrines and interference alike they repudiated. Independency was a doctrine of the Church, and in it the freedom and self-government of the local church were derived from and justified by the fundamental

and essential principle of the church which it proclaimed. In the apostolic age men and women entered the church who were awakened by the spirit of Christ to personal faith in Him. It was the free act of each soul, yet it was the inspiration and gift of the one Spirit drawing them to one Lord, centering and rooting their life in Him, and so uniting them in living fellowship with one another. That was the apostolic doctrine of the church, and that was the doctrine of Independency. The church was a spiritual and in a sense a supernatural body, because the spirit of our Lord was the real source of its life, the ultimate ground of its existence, and through faith in Him the church was constituted, inspired, and ruled. Each member accepted the authority of his Lord, and as the objects for which the church existed—the worship of God through Christ, and mutual help and edification—were all contained in and defined by the personal faith of its members, what their faith sought and needed by divine necessity they united to attain in the church. Every one held his place in the church by the same title, and the life of the whole but gathered together and focussed the life of each part. They organised and offered themselves in order to carry out the objects for which they united, and make the gifts of each most conducive to the common good of all. There were two doctrines of the church which stood in sheer antagonism. According to the one, authority was imposed on the church from without; its rules were appointed directly by Christ through a contrivance arranged by Him without the sanction and knowledge of its members, who must passively obey. According to the other, authority in the church came from within, and its government was but the organ and agency formed by itself through which it educated its own powers, fulfilled its own needs, and accomplished its own work. The first was the doctrine of the priesthood which found its complete expression in the Papal Church of Rome. According to the second all the members took part directly or by their representative authorities in the responsibilities and services of the church and the direction of its affairs. That was the doctrine of spiritual freedom, and it found its complete expression in Independency. That freedom of the church was the offspring of its faith, and was impossible without it. If it were lost sight of, a priesthood in some form would usurp the power of the church and fasten its bondage upon it. While the church claimed to be a spiritual body having grace for mankind, if its members were not spiritually quickened by faith a priesthood would arise to monopolise the blessed promises of grace which Christ had given, and would caricature and mimic the saving ministries of the church by magical sacraments, in which material acts performed by them (for a consideration) would by a sort of legerdemain save and sanctify the soul. In Disestablishment we should have a care that we did not reverse the glorious achievement of the Reformation and annul the freedom which it brought: we should not establish again a stupendous priestly church, in which the vast wealth, the historical and social prestige and the spiritual powers of the ancient English Church were handed over to a sacerdotal caste. Wherever in Europe the breath of political freedom stirred through the people, no concordat was able to allay the antagonism of the priesthood, or to prevent the outbreak of their bitter hostility. No such discord or antagonism arose in connection with Independent or Nonconforming churches. They should ever have a care, therefore, that the sovereign power of the English Church should be still kept in the hands of the laity. He believed in the local self-government of the district church as he believed in municipal self-government, because it was necessary to awaken interest, to develop gifts, and train character, by the relationships and services belonging to the particular church, and that was impossible if immediate and personal responsibility were not thrown upon the members. Yet he could not hold that a local church, as was too often the case, should absorb, concentrate, and isolate the sympathies and fellowship of Christian men within its narrow border. The Christian man who worked and worshipped in another part of the town was as much a brother as the one who sat in the next pew. A local church should be a school to educate the sympathies of its members towards other churches. As individuals needed fellowship to quicken and sustain their life, so did churches. He believed in the autonomy of a local church, but he also believed in the grander communion of the catholic life of a multitude of churches uniting for mutual help and common work. He had a blessed vision before him of the church of the future. Differences of ritual, doctrine, and polity might be and must be in the Church of Christ; there would therefore not only be local churches, but different denominations. But why, if they all rested on one foundation, should they not, without losing their differences, nay, by reason of their differences, show forth their glorious unity in Christ and become one spiritual Catholic Church in the world? (Applause.)

THE CONGREGATIONALISM OF THE LAST HUNDRED YEARS.

The Rev. Dr. KENNEDY, in addressing the meeting on this subject, said the word "Congregationalism" of course referred only to

the form of government. But that was equally true of the word "Presbyterian" and the word "Episcopalian." Unitarian churches might choose to be governed by presbyteries or by bishops; and a theistic church, like that recently formed under the pastorate of Mr. Voysey, might choose a Presbyterian, an Episcopalian, or a Congregational form of Church government. In each case the word described only the form, but they had to look beneath the surface to ascertain what it was that was governed under any particular form. Looking beneath the surface, then, he held, on historic grounds, which were as clear as day, that the Congregational churches, which had an historic place in England, under that title, had ever been evangelical, and had ever regarded the evangelical faith, not as an accident of certain times and seasons, but as of their very essence. The writings of their founders, the Savoy confession, the consent of the Independents to the doctrinal articles of the Church of England (which was a condition of their enjoying the benefits of the Toleration Act) and all the known facts of their history, placed beyond question the assertion that Congregationalism was essentially evangelical. He held that the Congregationalism of the last hundred years had preserved and perpetuated the evangelical faith which it inherited from the preceding century and a half. It was as evangelical in 1880, as it was in 1780. That some doctrinal changes had taken place during the last hundred years, not in individual cases merely, but in the body as a whole, need not be denied, but they were changes that affected the colour and form of things rather than the substance. It was strange, indeed, if the study and experience of a hundred years, to say nothing of the action of external causes, had produced no effect on the aspects in which they regarded Christian verities, or the words in which they expressed them. His own circumstances brought that change before him in a very personal way. The writings of his predecessors, William Greenhill and Matthew Mead, were in his hands, and he read them with interest and profit, but with a perpetual consciousness that he was very far from being a mere copy of the one or the other; yet with an equal consciousness that Christ was to him all that He was to them,—the Son of God Incarnate, at once the priest and the sacrifice—His death, the atonement for sin, through which he was forgiven and reconciled to God,—His Spirit the Renewer, the Sanctifier, Converter, and Strengthened. He thus felt that he was one with them, and he was not aware of any breach of the continuity of that evangelical faith in the church of which he was pastor from its beginning in 1864 to the present year. Every pastor, doubtless, had his own speciality in his speech as well as in his dress. On the head of one of his predecessors he found, according to a contemporary portrait, a great wig like that worn by judges and barristers. He was thankful for a change which allowed the fresh air access to his head. Other changes had taken place in thought and speech, but there was underneath them all that which had not changed—their faith in Him who was "the same yesterday, to-day, and for ever." (Applause.) He did not believe that there had been any general declension either in faith or in works; on the contrary, he held that the last century might compare advantageously with the preceding, and that the last half of the last century would suffer no dishonour by any comparison with the first. The Congregationalism of the last century had taken its full share in the great civil and religious movements which had distinguished it above all the centuries that had gone before, as might be abundantly illustrated by the names of the three last pastors of Camberwell Church, Mr. Pillans, Mr. Orme, and Mr. Burnet. (Applause.) After briefly referring to the services rendered by these three pastors to the cause of civil and religious liberty, Dr. Kennedy said that the civil position of Congregationalism had undergone great changes since 1780. It had not been a quiet continuous progress towards civil equality with the members of the Established Church. Not an inch of ground had been gained without being conquered. Witness the very last Session of Parliament. One wondered at the obstinacy with which the claims of an equal citizenship had been resisted; but now there were very few offices in the State, except the Throne (to which their ambition did not aspire), that were not open to Nonconformists and Conformists alike. There had also been a visible change in their places of worship. Their fathers were afraid, for long years after the passing of the Toleration Act, to occupy a prominent place before the eye of the public. During the reign of Queen Anne, the liberties secured by that Act were in constant peril, and students of the period did not hesitate to affirm that, if the Queen had lived much longer, there was every probability of the Act itself being repealed. But even when the Act was more fully confirmed, the people were intolerant, and were easily excited by the cry of "The Church in danger;" so that it was a matter of politic necessity, on the part of the Nonconformists of the eighteenth century, to refrain from coming out into the glory of the day. Their tastes, moreover, dictated plainness, approaching to ugliness in the structure of their sanctuaries

and in their modes of worship. They sympathised with the Quaker prejudices against "steeple-houses," and they must have been almost more than human, if they could have distinguished clearly between the essence and accidents of things which required more than logic—the ministry of time and experience. Their tastes were now more cultivated, and he hoped they would consecrate all that was really good to the service of God—not, however, allowing their concern for the outward to lead them to sacrifice the spiritual. While rejoicing in the progress that had been made, he could not say that he was satisfied with things as they are. They were at an immense distance from the goal to which their principles, if faithfully carried out, would long ago have carried them. The Church of God would not do its duty until its members learned to feel, as the early Christians felt, that "naught of the things they possessed was their own." (Applause.)

EARNEST CHURCHES THE WANT OF THE TIMES.

The Rev. W. CROSBIE, of Brighton, delivered an address on this subject. He cited the Primitive Church, which he called the first Congregational Church, as the best example of earnestness, and referred to its chief characteristics as described in the Acts of the Apostles. First, he said, it was a praying Church, then a Spirit-baptized Church, and then a witnessing Church, which was according to the Divine order. Secondly, it manifested variety and unity—"The multitude of them that believed were of one heart and of one soul." Thirdly, "They had all things common"—the love of property being conquered by a still mightier love. Their communism was not based upon the selfish principle, "Yours is mine," but upon the principle, "Mine is yours." Fourthly, the Church witnessed of the resurrection of Jesus Christ. Fifthly, "Great grace was upon them." These, he said, were the characteristics of true and earnest churches, and without them the kingdom of God would make slow progress in the world.

The proceedings were brought to a close by a vote of thanks to the Lord Mayor for presiding at the service.

LANCASHIRE INDEPENDENT COLLEGE.

THE annual meeting of the friends and supporters of this institution was held on Thursday afternoon, in the Town Hall, Manchester; Rev. T. Green, chairman of the committee, presided.

The report, which was read by Rev. J. H. Gwyther, referred to the apathy and ignorance on the subject of ministerial training which still exists amongst churches which are under great obligation to the colleges; it was gratifying to notice, however, many signs that the question is awakening increasing public interest. At Lancashire College during the year there had been 61 students on the roll, the largest number at any one time; 55 have been resident in the college, three being at the universities, one non-resident, and one absent from illness. At the first examination of the Senatus Academicus, of the 24 students who presented themselves from the various colleges eight were from this institution, six of whom passed in the first division and two in the second. The committee hail the establishment of the Senatus Academicus with great pleasure, and are highly gratified with the results so far obtained. They confidently believe that the objects contemplated are being attained—viz., the establishment of a high standard of theological scholarship, by which the work of all the colleges may be tested and stimulated—whilst the utmost care is taken to avoid interference with all that is specially distinctive in the tone and methods of individual institutions. After referring to the appointment of Professor Lyon Turner to the chair of church history and philosophy, the committee alluded to the financial position of the college, which was still a cause for considerable anxiety. All the payments on account of the new buildings have now been made, including a sum of £4,009 during the past year. On the other hand, subscriptions have been received to the amount of £1,136, and about £1,000 of the promised subscriptions has yet to be received. When this has been paid it will reduce the total indebtedness under the building account to about £3,000. The total cost, including interest and various incidental payments has been about £22,500. To meet this deficiency it had been resolved to hold a county bazaar in Manchester in the spring of 1882, for which vigorous preparations were being made. It is a matter for considerable satisfaction that in circumstances which involve a heavy cost of maintenance, the actual expenditure per head for students in the college compares very favourably with that of other similar institutions. Of the eight English colleges, Lancashire stands third in the list in this respect, so that whilst the students take a large percentage of the total degrees obtained by students for the Congregational ministry, they are maintained at a relatively smaller cost than those of most other colleges. The report proceeded:—"During the past year the Victoria University has been incorporated, and in order to obtain its degrees attendance upon the Owens College classes is indispensable, where the instruction given will not much longer be preparatory to the degrees in London University. This event has, there-



fore, a very important bearing upon the future of your college, and to this your committee have given their gravest consideration. They earnestly trust that it may aid them in obtaining their great aim, viz., raising the standard of ministerial education, and they confidently anticipate that the time is not far distant when the whole of the literary instruction of their students shall be obtained at such national seats of learning. There never was a time when there was more urgent necessity for a strong ministry in our churches. It is for them to send up young men of earnest piety and mental vigour and acquirements. The fields are white unto the harvest, and there is abundant demand and scope for loyal workers for Christ. It is yours to provide such training as shall fit these labourers for their special duties."

Mr. Alderman THOMPSON, in moving the adoption of the report, said the object they had in hand was to educate men for the Christian ministry; but they had no desire whatever to educate them in a narrow or sectarian groove. On the contrary, they desired to give their students as wide a culture as possible; and they believed their principles were so firmly rooted in them that their students would not be made worse but better by contact with other minds. They had found at Owens College that their students were benefited by the wider range of culture they might get there, and at the same time gave a high moral tone to the young men they came in contact with; and it was believed that if their young men went to the older universities they would help to improve the moral tone of those universities, whilst at the same time deriving good to themselves. A university for the north had now been formed, and he trusted that the Lancashire College would be associated with it. He felt sure he was warranted in saying this, that a most cordial welcome would be given to any suggestions which might be made by the committee of the Lancashire College as to the affiliation of that College with the Victoria University.

Mr. HUGH MASON, M.P., in seconding the resolution, expressed a hope that now that a change for the better had set in with regard to commerce, increased aid would be rendered to this institution. Congregationalists did not seem to have opened their eyes sufficiently to the fact that if they were to have good, faithful, honest, and suitably-qualified labourers in the Christian ministry they must pay them better. The labourer was worthy of his hire, and they could not tempt the right sort of young men into the Christian ministry without giving them that fit reward to which he thought their services entitled them. He rather thought that much more might be done in awakening the congregations to a greater sense of their duty in regard to the support of that institution than had hitherto been done. He did not think it was quite enough, with all due respect to the traditions of the college, that the annual meetings should be held in Manchester. The area that they had to look to in order to glean contributions for the support of the institution was a very extensive one indeed. Though the meetings in Manchester might be attended by gentlemen resident in Manchester and the immediate neighbourhood, they did not get together a great number of persons who ought to be made more interested in the college than they were. He was not quite sure whether it was not desirable that, inasmuch as their great missionary societies and other institutions of that kind perambulated the country continually and held annual meetings in almost every town, they ought not to do a little more in the way of holding meetings on behalf of the college in the various boroughs of the area to which he had referred than they had hitherto thought it necessary to do. At all events it might be worth trying, and if they did not get up a large public meeting they might get together a considerable number of people in the Sunday-school, to be met, perhaps, by a deputation of one or two specially acquainted with the work of the college, and there would be a considerable increase in the interest felt for it, and correspondingly an increase in the annual contributions. Those who had hitherto supported the college might well be gratified with what was said in the report as regarded the academic position of those boarded within its walls. He never heard a report emanating from the governing body of the institution of a more gratifying character in that particular respect. It proved that they had not only got the raw material, but they had also got men at the head of the various departments who were well qualified for their work, and inasmuch as they had those two separate parts working together, they had a right to expect that the result would be the preparation of ministers for the work of their churches equal to any other Christian denomination in the land. (Applause.)

The CHAIRMAN, in supporting the resolution, said one or two objections had been made against the system upon which the Senatus Academicus had been formed, to which he wished to refer, because it would be a great pity if an enterprise of that kind should be at all injured by anything like a misunderstanding. The first objection was the appointment of a Board of Examiners outside the college, and giving to that Board the power to regulate the college studies. It gave to the Board no power at all but what the colleges proposed to give to it, and it

proposed for the men who desire to undergo examination only one examination in their college career, and suggested subjects which pupils might or might not adopt, as they thought proper. This was what was done by every university. Their students did not avail themselves sufficiently of what they might call extraordinary helps, and he wished they would identify themselves more with the universities than they did. There was another and perhaps a still more important objection, which was this—that a man's training would simply be carried on according to the idiosyncracies of the examiners. Of course the Senatus was exceedingly anxious not to interfere with the individual and independent action of any one of the colleges, and they were as anxious as anybody for the freedom of the colleges. He liked tutors who had idiosyncracies, and the Senatus Academicus did not dare to destroy anything of the kind. The scheme was objected to because it seemed to foster uniformity. If gentlemen deprecated it because of the idiosyncracies of the examiners, and at the same time because it fostered uniformity, those gentlemen were hard to please. (Hear, hear.) Then it was said that there was nothing to be more deprecated than anything like a theological London University. It was a very remarkable circumstance that the very same persons from whom that objection came urged upon them the desirability of endeavouring to form a theological faculty at Owens College when it became a university, and those who now wished the promoters of the Senatus Academicus to join them in adopting what he thought would have been an exceedingly risky step, objected to them that they had established this most innocent Board, which he thought was free from any objection of any kind. It was therefore a remarkable circumstance that the views of some of those who cherished objections to the Senatus Academicus seemed to be mutually contradictory. (Laughter.) The Senatus Academicus, which had been so well received that it had obtained money enough to do all it was designed to do, and had started on its second examination under even more favourable auspices than the first, deprecated as strongly as anybody could anything that would disturb the individuality of the colleges or their professors. They did not want to dictate the theology of their colleges—God forbid that they should—and he was sure that if they tried anything of the kind they would get into most hopeless and helpless difficulty. (Hear, hear.) He was exceedingly proud that their students had come out so very well, and he ventured to predict for the college a career of prosperity and practical Christian utility such as it had never had before. (Applause.)

The resolution was carried unanimously. In the absence of Mr. Henry Lee, M.P., Mr. JOHN LEE made a short statement in reference to the income and expenditure on current account. The total income, he said, had been £4,630 and the total expenditure £4,680, leaving a deficiency of about £50. The subscriptions amounted to £1,938 against £1,352 last year, showing an increase of £586. The collections had increased by £95. The expenditure at the college had been greater by some £594, in consequence largely of their having had an additional professor and of the college being full of students.

Mr. THOMAS BARNES moved the appointment of the committee for the ensuing year. Rev. ROBERT BEST, in seconding the resolution, said the college would derive great advantages from the extent to which, by the means of the bazaar, it would be brought before the public of Lancashire and Cheshire. Already he believed there was more talking about the college, about its professors and its students, than ever before. It was their purpose to visit every town in Lancashire and the portions of Cheshire adjacent to Lancashire, and bring not only the subject of the bazaar, but the claims of the college generally, before the deacons and members of the various churches, so far as they could be got together. (Hear, hear.) Wherever they had gone, so far they had met with unexpected success. They had had very few difficulties to encounter and very few objections to strike down. The statements they had made in reference to the improvements at the college had, he believed, satisfied all who had heard them that the outlay was a wise one. He thought he saw his way to ten stalls already. Their friends at Chorlton-road were taking a leading interest in the matter, as they might be expected to do under the guidance of their dear brother, Mr. Macfadyen. They were determined that the proceeds of their stall should go into four figures. (Applause.)

The resolution was passed. On the motion of Mr. W. ARMITAGE, seconded by Mr. REUBEN SPENCER, the following resolution was adopted:—"That the hearty thanks of this meeting be presented to the treasurer, Mr. Henry Lee, for his services during the past year. It is with great regret that the meeting learns that he can no longer consent to serve the college in the capacity of treasurer; and they desire to bear their grateful testimony to the great benefits the college has derived from his faithful and generous discharge of the duties of that office." The motion was passed.

Principal SCOTT proposed a vote of thanks to Mr. Gwyther for his services as secretary during the year. He expressed his cordial sympathy with the references in the report to the Senatus Academicus. He was quite certain that the influence of that body on the college had been exceedingly healthy. It supplied in the theological department that which in the literary department was done by the University of London and by the Victoria University. He was very gratified to find that in June, a larger number of candidates presented themselves for examination from the Lancashire Independent College than from any other college in the kingdom, and whilst all who presented themselves did not pass, he was glad to say that all who went up from the Lancashire College passed. (Hear, hear.) With an institution like the Senatus Academicus they could not expect the arrangements would be at first all that they could desire. There were details of these arrangements which did not commend themselves to his judgment. It seemed to him exceedingly desirable that the examiners should be outside their professorial staff; but they found it impossible, when arranging for the first examination to carry out that idea. But he was glad to say that in preparing for the second examination they had obtained all their examiners outside their professorial circle. Two gentlemen from Manchester, than whom they could not have more efficient men, had kindly consented to act with the Board of Examiners next year. Professor Wilkins had accepted the office of examiner in the Greek Testament, and Dr. M'Laren that of examiner in homiletics. He trusted the time was not far distant when they would be able to make their college into a purely theological institution, relegating to Owens College and to similar institutions their own proper work of giving the men a literary training.

The Rev. Dr. THOMPSON seconded the resolution, which was passed.

Mr. GWYTHYER said the position of Independency in Liverpool was very different to its position in Manchester. For some years Liberalism and Independency were stationary in Liverpool. But during the last ten or fifteen years there had been a remarkable progress of more Liberal politics, and an extension of Congregationalism. That had not been brought about without effort and expense. The pecuniary obligations under which many of the new Liverpool churches were labouring were so heavy that the members were almost daunted from undertaking any enterprise which would be for the general benefit of the denomination.

Rev. E. CRAIG proposed the appointment of Mr. J. C. Lee and Mr. John Lee as joint treasurers of the college.—Mr. Alderman GEO. BOOTH seconded the resolution which was agreed to.

On the motion of Professor TURNER, seconded by the Rev. R. LEIGH (Farnworth), the chairman was thanked for presiding, and the meeting terminated.

#### THE LIBERATION MOVEMENT.

##### CONFERENCE AT PRESTON.

THE Rev. Charles Williams, of Accrington, and the Rev. J. Kirkcopp, of Manchester, attended a Conference of the supporters of the Liberation Society at Preston on Thursday last, the proceedings of which are reported in the *Preston Guardian*. Amongst those present were the Revs. W. H. Harris, G. H. Turner, J. Lambert, S. R. Antliff, J. Martin, and W. J. Taylor; Messrs. E. Edleston, W. Blackburn, G. Anderton, J. Richardson, H. Ormerod, T. Thornber, T. Coulthard, J. P. Alexander (general secretary), and W. H. Linell (local hon. secretary).

The Chairman said the object of the Conference was to consider the present position of the Liberation movement, and the possible position that Preston might hold in regard to the movement if the Nonconformists of the town would only put their shoulders to the wheel, and move in an energetic way, with a system of comfortable, orderly working. The present was a most important time for action. The chairman went on to refer to the prosecutions of clergymen, and predicted that the split between Ritualists and Evangelicals would end in a break-up of the Church.—The Rev. J. Kirkcopp said that the Liberation movement was in a hopeful condition. He also referred to the imprisoned clergymen, and then remarked upon the attitude of Liberal politicians. Not only, he said, were there more Liberationists in this Parliament than in any previous one, but there was less antipathy and hostility to the idea of Disestablishment on the part of Liberal politicians, and even amongst Churchmen, in the present Parliament. It was clear from the professed principles of some of the members of the Cabinet, that they must in theory—in conviction, in their own minds—be in favour of the objects and ends of the Liberation Society. He did not expect Mr. Gladstone would carry the disestablishment of the English Church, but as he had disestablished the Irish Church, he (the speaker) was hopeful of seeing Mr. Gladstone carry the disestablishment of the Church of Scotland. (Hear, hear.) Still another hopeful sign of their progress, and the ultimate attainment of the society's aims, was the change in the sentiment of the Wesleyan body, which he illustrated at some length,

expressing the hope that in a short time the Society would have the help of the whole denomination.—The Rev. Charles Williams then addressed the Conference at some length, referring, however, to a great extent, to an address recently delivered by a Congregational seceder to the Church. He closed by saying that the Bishop of Manchester, at Blackburn the previous day, called attention to what the Catholic party were aiming at in the Established Church, and said it was to carry on a service that would be proper only in connection with the Church of Rome. The Catholic Church as a Church had developed itself within the Church of England, and, day by day, that party was becoming stronger. A few years ago the Duke of Argyll said that, should Ritualism establish itself to any great extent within the Church of England, there would be a great reaction in public sentiment unfavourable to that Church. Mr. Forster talked some two years since about the time coming when the nation would demand that these Ritualists should be dismissed from the Church's service. He (Mr. Williams) was not so sure about that; but of this he was confident, that the Church Association and the English Church Union were together doing far more than the Liberation Society could do to bring about a separation of the Church and State. ("Hear, hear," and applause.) Those two great organisations were really waging a kind of civil war within the Church, saying "Yea" and "Nay" to the same propositions. "A house divided against itself cannot stand." (Hear, hear.) Every year the Church was becoming more disunited, more dislocated; and surely Parliament at last would say, "A plague on all your parties. Get you gone, manage your own business, and let us attend to civil matters." (Hear, hear.) That would be the end of it; the sooner the better, for the honour of Christianity, for the peace of Christian England, and, let him add, also, for the welfare of our country. (Applause.) The Conference was afterwards addressed by Mr. Coulthard and Mr. J. F. Alexander.

##### MR. FISHER AT HULL.

We take the following account of three meetings held at Hull last week by Mr. Fisher, from the *Hull and Eastern Counties Herald*:—"On Monday evening Mr. J. Fisher, of London, delivered, under the auspices of the Hull Junior Liberal Association, a lecture on "The Union of Church and State Injurious to Both." The lecture was given in the Sailors' Institute, and Mr. Councillor Stuart occupied the chair. The lecturer said that the question which he had to bring before them that evening was a many-sided question, and his line of argument was to indicate to them that the union of Church and State was injurious to both. On other occasions he would have to dwell on Church property, Church patronage, and other sides of the question. He wanted to point out, in the first place, how the union of Church and State was injurious to the country. That union put the clergy before the people as State officials, rather than as teachers of the people. His only hope for this country was by the free play of mind on mind—men who had light and who could lead, men who had power to aid other men. In order that this should operate they should all have a voice in the election of their teachers. How were these teachers appointed at the present time? In two ways. By choice, which meant the favouritism of certain patrons; or by the open operations of the money market. They must remember that the people themselves were never consulted with regard to these appointments. The union of Church and State also deprived the Church of the healthful influence of self-government, and very largely took away the incentive to effort. When they disestablished the Church they would restore the clergy to the people, and the clergy would cease to look upon the questions of the day as merely questions affecting their interests, but would work for the general good of the whole country. On the motion of Mr. Bushell, seconded by Mr. White, a vote of thanks to Mr. Fisher was carried unanimously, and a vote of thanks to the President terminated the proceedings.

Mr. Fisher's second lecture was "Church Patronage, or how the Parsons are appointed; a Revelation and a Remedy." The lecture was given in the Hope-street School-room, and it was under the auspices of the North Moyleton Liberal Association. In the absence of Mr. E. Laverack, who had been announced to preside, the chair was occupied by Mr. R. S. Pickering, vice-president of the association. The lecturer gave some very startling revelations as to the appointment of clergymen, and the remedy for the evils he had described was the only one possible, viz., disestablishment. Then the Church of England would become what it had never been before, the free church of a free country.

The third and concluding lecture was given in the Granville Hall, on "Church Property." Mr. Councillor Whitehead occupied the chair, and, in opening the proceedings, he said he regretted very much that the question of Disestablishment had not been brought home to the people with greater force, but he hoped in the future that the principles of the Liberation Society would be instilled into every one's mind so that we might have a Free Church, untrammelled by State fetters. (Applause.) The lecturer, who was warmly



received, said he considered the question of Church property a most difficult question to deal with, but he was prepared to prove that the nation had a perfect right to deal with it. He would not interfere with ecclesiastical property which had been acquired by voluntary means, and he would only deal with that which had been acquired by State connection. So far as this was concerned the Church of England and the nation was one, and every man, woman, and child was of necessity a member of that Church. Therefore when they talked of dealing with Church property they were dealing with their own Church, and they contended that this property, which was the property of all, ought to be used and distributed for the benefit of all. (Applause.) It ought not to be monopolised by a section, and he trusted and believed that the time would come when their representatives would deal with it as the people's property. (Applause.)—The address was listened to with deep interest throughout, and at the close the usual votes of thanks were accorded.

The *Hull Express* also reports at some length the lecture delivered by Mr. Fisher on Monday.

**DEBATE ON TITHES.**—A very vigorous debate on tithes has been conducted at North Somercotes. According to the *Louth Times*, the Rev. L. H. Earle, a clergyman, had lectured on this subject in November, and Mr. Lummis engaged to reply to him. The *Louth Times* gives more than three columns to this discussion. There was a very large attendance, the room being crowded. The Rev. E. H. Jackson presided, and was received with loud applause. Mr. Lummis was also well received. He gave an elaborate address in proof of the position that tithes, as they at present existed, were State-created, referring at the close to the interest of the farmers in this question, upon which he said, "What has been done in Ireland is what we propose for Scotland and England—not the abolition, but the diversion of the tithes for the payment of poor rates, education rates, and highway rates. Suppose your tithes stood at £50 per year and your local rates at £50 more. By diverting the first to pay the second we shall save you £50 per year, and should at the same time deliver you from any apprehension that the landlord would get the tithe into his pocket, since he would proportionately raise the rent. With the vacant farms of Lincolnshire staring you in the face, is there any danger of his being able, if willing, to effect this? At any time the farmers of England might resist it fairly and equitably—asking, like Shylock, 'Is it so nominated in the bond?' But now he must be a fool who contemplates the possibility of having to bear the burden of increased rent, because the nation, in its power, justice, and equity chooses to say—what very soon it will say—that the Church shall go alone, and that from that burden the land shall be free." After Mr. Lummis had spoken, the Rev. L. H. Earle addressed the meeting, but his address was brief, and seems, in some parts, to have been received with "loud laughter." Mr. Myers also spoke; Mr. Lummis replied, and at the close the following resolution was put to the meeting, and carried with only three dissentients:—"That in the opinion of this meeting the statements which Mr. Lummis has made in this controversy, and the arguments he has maintained, are truthful and conclusive; and this meeting hereby expresses its renewed sympathy with the movement for the Disestablishment of the Church of England." A vote of thanks to the Lecturer was proposed, seconded, and carried by the meeting.

#### OTHER MEETINGS.

**LLANYBRI, NEAR CARMARTHEN.**—On Wednesday evening, the 15th inst., the Rev. John Jones, of Felinfoel, visited this place and delivered a most interesting lecture upon Disestablishment and Disendowment in relation to each other. The chair was taken by Alderman T. Thomas, Carmarthen. The lecturer riveted the attention of some 600 to 700 people for over an hour and a half. There were also present the Revs. T. Lewis, D. Lewis, D. F. Davies, H. A. Jeremy, and others.

**DEPTFORD.**—On Tuesday, Dec. 14th, Mr. G. Kearley gave an address in the school-room of the Baptist Chapel, Octavius-street, on "The Case against the Established Church." Mr. Cooke Baines took the chair, and opened the meeting with a vigorous speech, in the course of which he mentioned that his attention was early called to the evils of the State Church system by the fact that his own brother had been imprisoned for a non-payment of Church rates. He believed that now there was a general conviction that privilege or penalty on account of religion was a mistake, and that the only proper policy was that of religious equality. The lecturer dealt with the leading arguments against the Establishment, giving special prominence to those of a broad and national character. At its close Mr. West proposed, and the Rev. D. Honour seconded, a very cordial vote of thanks to Mr. Kearley, which was carried unanimously, and a similar vote to the chairman closed the proceedings.

There have been snow storms and gales in Scotland. On Friday there were sixteen degrees of frost in the north of Scotland.

#### THE LATE REV. CHARLES M. BIRRELL.

ALTHOUGH Mr. Birrell's serious illness was announced at the autumnal meeting of the Baptist Union, and his decease cannot, therefore, be regarded as unexpected, the removal of one so universally revered and beloved as the former pastor of Pembroke Chapel, Liverpool, will be felt by many in all parts of the country to be a painful shock. For upwards of forty years he was one of the most honoured ministers of the Baptist denomination, and his dignified presence and silver speech long lent a grace and charm to the spring and autumnal gatherings of that body. Few forms were so familiar as his upon Baptist platforms, or in Baptist pulpits, although his sympathies travelled far beyond the Church of which he was so distinguished a minister. That a Master in Israel has indeed fallen will be increasingly realised by all who knew him. Mr. Birrell, who passed away on Thursday last, had attained to his seventieth year, although those who remember his more recent public appearances would have scarcely thought that he had reached the limit of human life, as assigned in the Scriptures, so unabated still was his mental power, so graceful still his utterance. Even physically, although of slight build, and possessing an organisation in which the soul seemed to almost reveal itself through the slender frame, time dealt lightly with him. The eye was bright with intelligent sympathy, and the face capable of the quick flush of keen feeling. But his well-balanced sentences will be heard no more, and his courtly grace will no longer impart a softening tone to animated debates. Born in Kirkcaldy, and educated at Stepney, now Regent's-park College, and the University of Edinburgh, he was invited, whilst a student in the Northern metropolis, to preach for a few Sundays in Byrom-street Chapel, Liverpool. The church meeting in that place of worship had long been without a pastor, although several ministers had supplied the pulpit since the death of its former occupant, the Rev. Samuel Saunders. The visit of Mr. Birrell, who was then but 27 years of age, led to the expression, on the part of the church, of a cordial wish that he should minister to them in holy things. To the deputation, which conveyed this request, he, however, replied that he would only accept the pastorate of a church in which he could welcome to the Lord's Table and to membership all who afforded evidence of being Christ's disciples, whatever might be their views as to baptism. A large majority of the members were in sympathy with Mr. Birrell; but a resolute minority opposed any widening of the terms of communion. The opinion of eminent counsel having been taken, and found adverse to the admission to the Sacrament of the Lord's Supper of other than baptized believers, Mr. Birrell and his friends withdrew, and worshipped for a time in a large and handsome hall in Great Richmond-street. A new church was thus formed, and the erection of Pembroke Chapel followed. Of the latter edifice, Mr. Birrell said, "Though erected in the last generation, it is more befitting its purpose than many erected in the present." On the 8th of March, 1837, the year following the acceptance of the invitation to Liverpool, he married Miss Harriet Jane Grey, daughter of Dr. Grey, of Edinburgh. A numerous family, of whom part died in very early infancy, and part, two sons and two daughters, survive, was the issue of that union. Mrs. Birrell died in 1863. Two months before her death, the Rev. Hugh Stowell Brown, Mr. Birrell's fellow-labourer in Liverpool, also lost his partner in life. The memorial sermon for Mrs. Birrell was preached by Mr. Brown, that for Mrs. Brown by Mr. Birrell. They were published together, accompanied by a preface written by Mr. Birrell, in which delicately-expressed, but emphatic, testimony was borne to the many virtues of the deceased ladies. Six years afterwards, Mr. Birrell's aged mother entered into rest. On taking leave of his congregation, three years afterwards, the sorrowing pastor said: "So long as this soil holds the dust of those who were most precious to me—especially of two of the truest and noblest women that ever ministered to a man in infancy and in age—so long must this spot stand alone in my heart's tenderest emotions." Of Mr. Birrell's long and honourable pastorate in Liverpool little need be said save that it bore the richest spiritual fruit—fruit the gathering of which cannot be regarded as yet finished. The poor, the sick, and the young were especially objects of his care. Twice a year he gathered round him the younger children of his flock, and, as he took one and another on his knee, and talked to them in simple language, he gained at once their confidence and love. Among his literary labours must be included memoirs of the Rev. Richard Knibb; of Ebenezer Birrell, a younger brother who died whilst preparing for the ministry; and of the late Dr. Brock, of Bloomsbury Chapel; besides several small works of a religious character. In 1864 he read a paper before the Baptist Union on "The Influence of the Present Time in Personal Religion," which was subsequently published. Five years later he was elected president of the Union. The Presidency of Rawdon College was at one time offered to him, but declined, although he rendered valuable services to the college in the departments of classics, theology, and general management. Of the principal com-

mittees of the denomination, including that of Regent's-park College, he remained a member until the time of his death. After thirty-four years of successful labour in Liverpool, Mr. Birrell resigned the pastorate, declining strength rendering the step necessary, and at a meeting held in Pembroke Chapel on the 18th December, 1872, he gave a cordial welcome to his successor, the Rev. P. G. Scorey. Upon that occasion Mr. Birrell was presented by his church and congregation with an illuminated address and a cheque for £1,600. But, as he told the meeting, that was not all. Two friends had previously sent him, as an expression of their affection and esteem, a cheque for £1,000. Of the £2,600 thus placed in his hands, Mr. Birrell devoted £500 towards the foundation of "The Baptist Union Annuity Fund for Retired Ministers and Ministers' Widows and Orphans." From Liverpool he removed to Blackheath, where he died, spending the remaining years of his life in serving the church in many and important ways.

#### EPITOME OF NEWS.

##### DOMESTIC.

HER MAJESTY, accompanied by Princess Beatrice, left Windsor Castle on Saturday morning for Osborne for the Christmas season.

A Council was held at Windsor Castle on Thursday, when Mr. Shaw-Lefevre was sworn a member. Mr. W. W. Hughes, Dr. E. B. Sinclair, and Mr. E. Baines received the honour of Knighthood.

All the Ministers were present at the Cabinet Council held on Thursday. The sitting lasted nearly four hours and a half. Lord Granville, Lord Kimberley, Lord Spencer, Mr. Chamberlain, and Mr. Foster left London the same evening. Mr. Foster proceeded to Dublin. Mr. and Mrs. Gladstone are now at Hawarden Castle. According to report the Cabinet Council at their sitting agreed to a large extension of the principle of peasant proprietary on the basis of compensation to landlords, besides a scheme for reclaiming waste lands, the amount of the Government grant for that purpose being left for future determination by the officials of the Treasury. Also the principle of fixity of tenure accompanied by freedom of sale. Probably this is mere speculation.

On Tuesday Lord Beaconsfield completed his 75th year.

Mr. Gladstone, acknowledging resolutions passed by the Northampton Liberal and Radical Union in favour of land reform in Ireland, thanks the Union for expressing confidence in her Majesty's Government in dealing with the question of land tenure.

Mr. J. P. Murphy, Q.C., of the south-eastern circuit, has been appointed the Third Commissioner for the ensuing winter assizes, and will accompany Mr. Justice Denman on the Midland circuit.

The election for Kendal, to fill the vacancy created by the death of Mr. Whitwell, took place on Thursday, the result being the return of Mr. Cropper, the Liberal candidate, by 953 votes against 653 recorded for the Tory, Mr. Harris, whom Mr. Whitwell defeated last spring, when the figures were 1,148 and 541.

The Rev. Philip H. Wicksteed has issued a circular to ministers of the Unitarian body urging a plan of simultaneous sermons on the second Sunday in April next against the "opium traffic at present carried on between India and China under the protection and to the profit of the British Government." The object is to "set the matter plainly before the people." Amongst those who have already consented are Revs. H. E. Dowson, H. W. Crosskey, and C. T. Poynting.

The trial of the Evesham election petition, which has occupied two Judges for thirteen days, was concluded on Thursday. Mr. Hartland, the Conservative, was declared duly elected on a scrutiny, and entitled to all costs. The Judges will report several persons for bribery. This is the seventh seat which the Tories have gained since the General Election, though two of their successes have not proved of much value to them. They defeated Sir William Harcourt at Oxford, and succeeded at Sandwich in carrying the seat which Lord Brabourne filled for so many years; but as regards both these places the victory has been a hollow one. In each case their man has been turned out on petition, and the two seats still remain vacant. In the by-elections so far, the Liberals have won but one seat from their opponents—that for the borough of Bandon. Of the seats which have been declared vacant by the Election Judges twelve continue void—five from which Liberals and seven from which Conservatives have been ejected.

Much interest will be excited by the contest for the seat at Wigan, where a vacancy has been occasioned by the elevation to the peerage of Lord Lindsay on the death of his father, the Earl of Crawford. In April the poll stood as follows:—Lord Lindsay (C), 2,946; Thomas Knowles (C), 2,913; J. Lancaster (L), 2,880; G. McCorquodale (L), 2,655. The Conservatives held both seats in 1874 by a majority of about 400. In 1868 the Liberals won both seats by a majority of about 300. The Liberals of Wigan have unanimously adopted Mr. Lancaster as their candidate. Mr. N. Eekersley having declined to stand, Mr. Francis Sharp Powell has been accepted as the Conservative

candidate. Mr. Powell, who owns much property at Wigan, has the reputation of being the most defeated candidate in existence.

The thanks of her Majesty's Government have been conveyed to Admiral Sir Frederick B. Seymour for the manner in which he performed the duty devolving upon him as senior officer in command of the Demonstrative European Squadron.

A slight shock of earthquake was felt at Charleville, Ireland, on Saturday morning. It passed from the north-west to the south-east, and lasted for five seconds.

It is officially announced that there have been fewer outbreaks of foot-and-mouth disease in Norfolk during the week, but that the number of animals attacked was as large as 1,754 cattle, 1,640 sheep, and 166 pigs. Foot-and-mouth disease continues to spread in the neighbourhood of Lewes.

The London School Board on Thursday elected Sir U. J. Kay-Shuttleworth a member to fill up the vacancy in the representation of Finsbury, caused by the death of the Rev. J. Rodgers. After a good deal of opposition a recommendation of the School Management Committee to appoint a French teacher in schools where French is taught as one of the specific subjects in accordance with the New Code, was agreed to.

A deputation waited upon Mr. Joseph Cowen, M.P., at Newcastle, on Saturday, to ascertain his views upon the vaccination question. The hon. gentleman, in reply, said that he regarded the practice of vaccination with repugnance. He would support Mr. Burt's proposal in opposition to providing bonuses for successful vaccination, and would also give adherence to Mr. Dodson's bill if again introduced.

The average price of wheat last week was 44s. per quarter; last year, during the corresponding week, it was 46s. 6d. per quarter. The average price of barley last week was 31s. 6d. per quarter; during the corresponding week last year it was 38s. 7d. per quarter. The average price of oats last week was 20s. 7d.; during the corresponding week last year it was 20s. 11d.

The Manx House of Keys recently passed a measure extending the franchise to female owners and occupiers of property of the annual rental of £4. The Council or upper branch of the Legislature agreed to the conferring of a vote on women who were property owners, but refused to extend the franchise to women occupiers. Rather than sacrifice the measure the House of Keys has accepted the Council's amendment, and with this change the bill has passed.

The Duchess of Westminster died at Bournemouth on Sunday, the 52nd birthday of her brother, the Duke of Sutherland. Her grace, whose health had failed for some time, was the fourth daughter of the second duke, was born on the 16th June, 1834, and married on the 28th April, 1852, the first Duke of Westminster.

On Saturday a large gathering of the Liberals of North-East Lancashire took place at Accrington. Sir Ughtred Kay-Shuttleworth presided. The members of Parliament present included Mr. Grafton, Mr. Shaw-Lefevre, Mr. Hibbert, Mr. Leake, Mr. Agnew, Mr. Briggs, and Mr. Fort. A resolution was passed expressing confidence in Her Majesty's Government, and assuring the Marquis of Hartington of sympathy and support under his arduous duties, and also of the pride and pleasure with which his prudent and able administration as Secretary of State for India, and his admirable leadership during the temporary illness of Mr. Gladstone had been watched by the electors of North-East Lancashire.

##### FOREIGN.

M. Emile de Girardin has addressed a letter to his constituents announcing that he intends to withdraw from political life after the dissolution of the present Chamber.

The French Chamber of Deputies on Saturday voted a bill ratifying the cession of Tahiti to France, and a grant of 46,000*fr.* for pensions to the Royal family of that island.

The Lower House of the Austrian Parliament had a long and stormy sitting on Saturday, which lasted from ten in the morning until four A.M. on Sunday. The subject of debate was the return of three clerical candidates by the Austrian landed proprietors. The Constitutional party maintained that illegal proceedings were resorted to, but ultimately a motion that the elections should be annulled was rejected by 170 against 155 votes.

A popular meeting against the Jews has been held in Berlin. It was attended by about two thousand persons. Resolutions were adopted in favour of repressive measures against the Jews. It was also resolved not to make any purchases from them.

It is satisfactory to know that justice has overtaken some of the Belgians engaged in the nefarious traffic in English girls for immoral purposes. In Brussels, six persons were convicted of this hideous offence, and sentenced to terms of imprisonment ranging from one year to six years. The revelations were very damaging to the *police des mœurs*, who accepted the servants in the houses as interpreters between themselves and the decoyed girls. Two of the chief witnesses for the prosecution during the four days' proceedings were Mr. Alfred S. Dyer, of Pater-noster-row, London, and Mrs. Steward, of Ongar, both representing the London Committee for the suppression of this traffic.



The Vienna *Presse* states that in anticipation of the earthquake that was predicted to occur at Agram on Thursday half the inhabitants of the town either remained in the open air all night or took shelter in the farm-houses in the neighbourhood. At eleven minutes past eleven o'clock a smart shock of earthquake was felt, causing all the windows of the house to rattle. Two minutes later everything was again quiet.

Advices from Moscow state that owing to the refusal of the Rector of the University to receive a deputation of students a serious conflict took place between the young men and the police and mounted gendarmes, who had surrounded the buildings. Ultimately the students were arrested and escorted through the city to the House of Detention. According to a St. Petersburg paper, they have since been liberated, excepting five or six who are chiefly implicated.

The Geneva correspondent of the *Daily News* writes: "Not for many years has a winter so mild as the present been experienced in Switzerland. Here in Geneva, where it is generally very cold at this time of the year, the weather is wonderfully pleasant and spring-like. The grass is green and studded with daisies and primroses, and roses are budding in the gardens. It is even finer in the mountains than the valleys; for the latter, when protected by mountain ranges from the prevailing winds, as is the case at present with the valley of the Rhone, are often in the middle of the day filled with fog, while higher up all is bright and clear. The weather in other parts of Switzerland, especially in the Engadine, is said to be equally pleasant."

In the Italian Senate on Saturday, Signor Cairoli, the Premier, expressed his gratitude to Mr. Gladstone for the great energy he had displayed in maintaining the concert of Europe, and for the naval demonstration, which he said had attained its object. He, however, entertained no illusions with regard to the Eastern Question, and perceived the possibility of complications, while hoping that the European concert would be maintained. Referring to the Greek Question, Signor Cairoli said that Italy would never forget her traditional sympathy for Greece.

The Berlin correspondent of the *Daily News* telegraphs that Herr Wettendorf, the Prussian official who undertook the reform of the Turkish finances, has given up his mission as hopeless, and will soon leave Constantinople.

Dervish Pasha has arrested two prominent Albanian chiefs, Prek Bib Doda and Hoda Pasha, and sent them on board a warship to Constantinople.

With a view to the pacification of Albania, the Sultan, says a Constantinople telegram, has ordered the suppression of the Albanian League. According to the same telegram, certain Greeks are attempting to bring about an understanding between the Albanians and Hellenes.

Greece is said to have refused to enter into direct negotiations with Turkey, as suggested by some of the Powers. Prince Bismarck is believed to recommend that the island of Crete should be ceded by the Porte instead of the frontier claimed by the Greek Government. A telegram from Athens states that the Minister of War has invited tenders for a contract to supply provisions to 80,000 troops stationed along the Turkish frontier. We learn from Athens that the English steamer *Snowdrop* has arrived at the Piræus with a quantity of war material for the Greek army and navy manufactured at Herr Krupp's establishment.

The Athens correspondent of the *Times* says that he does not believe that a Greek Ministry could stand which would abate in any material point the claims sanctioned at Berlin, or accept arbitration on them without the assurance that no part of the populations included by the Berlin frontier shall now be excluded.

The *Athenæum* says that the "New Gleanings from Gladstone," which appeared last Christmas, and had a sale of nearly 70,000 copies, is to be followed this season by "More Gleanings from Gladstone," by the same artist and author.

The House of Assembly, Adelaide, has voted a sum of £2,000 for the purchase of pictures to found a National Gallery in Adelaide, and a number of pictures from the Melbourne Exhibition have been bought.

The directors of the South-Eastern Railway have decided to experimentally light their Charing-cross station with the "Brush" system of electric light, and the Cannon-street station by that of the British Electric Light Company.

We learn with pleasure that the circulation of the *Boy's Own Paper* has reached nearly 200,000. One of the good results of the publication of this excellent print is that it has been instrumental in killing three or four of the more baneful of the boys' journals that ran riot previous to its appearance.

The *Athenæum* says that Professor Morton, of the Stevens' Institute, America, has examined and described a new electric lamp, the invention of H. S. Maxim. It consists, like Edison's and Swan's, of a carbonised fibre, but this is placed in a globe containing gasoline vapour. When the electric current passes through the fibre, it decomposes the gasoline, and freed carbon is deposited upon and strengthens the fibre, increasing the light.

## GLEANINGS.

THE most afflicted part of the house is the window. It is always full of panes, and who has not seen more than one window blind?

A philosopher says:—"You require in marriage precisely the same quality that you would in eating sausages—absolute confidence."

Master (addressing his class): "Silence! This is not to be put up with. Directly I begin to talk a stupid fellow begins to chatter."

"That son of yours is a very promising young man," said a gentleman to a neighbour.—"He's better than a promising young man. He's a paying one," responded the neighbour.

"What is a monarchy?" "Bright little boy; 'A country governed by a king.'" "Who would rule if the king should die?" "The queen." "And if the queen should die, who would then be ruler?" "The knave," was the reply.

As governess was superintending the dinner of her charges, who had a nice dish of pudding for their dessert, she thought she would improve the occasion to teach a moral lesson. So she said to the eldest little boy, "Tommy, if there was a poor man starving in the street, what would you do to help him?" "Why," said Tommy, "I'd give him your pudding."—*American Paper*.

Mistress (to her cook): "Jane, who is that you were talking to on the steps?"—Jane: "It was my brother, ma'am."—Mistress: "Indeed! There was no family resemblance. What is his name?"—Jane: "Smith, ma'am."—James Smith.—"But your name is Ryan."—Jane: "Yes'm, so it is; but, you see, ma'am, my brother's been married."

A Fort Madison man went home the other evening and found his house locked up. Getting in, with considerable difficulty, at the window, he found on the table this note from his wife:—"I have gone out; you will find the door-key on one side of the door-step."

A TOUGH ARCHDEACON.—It is related that Archdeacon Denison was once pressed in an argument, but was evidently resolved to die hard; and at length his antagonist, a virtuous engineer of the Smiles ideal, lost patience at the irregular warfare of the Archdeacon. "Look here, sir," he exclaimed, despairingly; "do you acknowledge that two and two make four?" "I am not prepared to make an admission of that importance," replied the Archdeacon, "till I have given the subject the maturest consideration. Sometimes it is supposed that they make twenty-two."

RIGID VEGETARIANS.—What is probably the strictest vegetarian community in existence is that which is flourishing at Fraternia, near Anaheim, in California. Its members not merely abjure "every species of slain viand," and abstain from every article "derived from an animal organism," such as eggs, butter, and milk, but they refuse even to cook their vegetables. Their theory is that cooking "bedevils" the vegetables and dissipates the finer volatile principles necessary to perfect the human being. "Bedevilled" vegetables animalise a man, therefore the vegetarians of Anaheim eschew bread and porridge, and subsist entirely on "live or sun-dried fruits, nuts, and grains." Their diet chiefly consists of water-melon, sweet corn, peaches, apricots, apples, grapes, pears, rye-meal, and washed raisins. For the weaker brethren whose teeth are decayed, grain is ground before meals; but this is the utmost indulgence that is allowed to any one in the preparation of food. They have been living in this style for two years, and declare that they are not only healthier and happier for it, but they have solved the problem of the emancipation of woman by destroying the slavery of the kitchen. Fraternia is not founded, as might be imagined, by a band of refugees fleeing from the tyranny of the modern cook, neither is it the produce of American fanaticism. It was founded by an Englishman, and its members have reasoned themselves into the belief that vegetarianism is indispensable for the attainment of the highest health.—*Pall Mall Gazette*.

UNIVERSITY OF CAMBRIDGE.—The Natural Science Tripos List was issued on Saturday. Third in the first-class stands the name of Samuel Lavington Hart, St. John's, son of the Rev. T. Baron Hart, of Paris.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—SURPASSINGLY EFFICACIOUS AS A RESTORATIVE MEDICINE AND FOOD.—Dr. Whitmore, Medical Officer of Health, St. Marylebone, writes:—"My own somewhat lengthened experience as a Medical Practitioner enables me with confidence to recommend Dr. de Jongh's Light-Brown Cod Liver Oil, as being more uniform in quality, more certain in its effects, more palatable, and infinitely less likely to disagree with the stomach than the Pale Oil. The practice which often prevails of mixing certain ingredients with Cod Liver Oil, to render it agreeable to the taste, is highly objectionable, for we have it on the authority of Dr. de Jongh himself that anything which sophisticates it takes largely from its therapeutic value. If I were asked for an explanation of the marked success which for so many years has attended the administration of Dr. de Jongh's Light-Brown Cod Liver Oil, I should say that it is owing to its extraordinary medicinal, dietetic, and regenerative properties, and which are found to exist in no other medicine that I am acquainted with in such uniform combination." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature, and the signature of his sole consignee, on the capsule and the label under wrapper, by all chemists. Sole Consignees, Ansar, Harford, and Co., 77, Strand, London.

## News of the Free Churches.

## CONGREGATIONAL.

— Mr. T. S. Macey, B.A., senior student at the Western College, has accepted the pastorate of the church at Wiveliscombe.

— Rev. W. H. Whitbread, of Wingham, has accepted the pastorate of the church assembling at Bethel (Chapel, Sheerness).

— The Secretary of the Congregational School at Lewisham, begs gratefully to acknowledge to D. R. a third annual contribution of £2, received through S. Morley, Esq., M.P.

— At a sale of work held in Milton Church, Rochdale, on December 16 and 17 (opened by J. W. Mellor, Esq., Spring Bank, Rochdale), the sum of £180 was realised, being a considerable amount over what was required.

— We are here requested to state that Mr. Holder, who is removing from Westerham to Southwold, was never an agent of the London City Mission, nor an assistant minister at Hornsey, but was the pastor of the Mission Chapel, Hornsey-rise, for nearly seven years.

— The *York Herald*, of Monday last, says: "We understand that the Rev. John Hunter has received a very cordial and unanimous invitation to become the minister of Ewing-place Church, Glasgow. It is not yet certain whether Mr. Hunter will accept the appointment."

— Rev. James Hardyman was ordained, on the 16th inst., as pastor of Old Town Church, Wotton-under-Edge. Rev. L. H. Byrnes delivered the charge to the pastor. Revs. T. B. Knight, J. P. Allen, J. F. Gannaway, T. M. Prentice, W. Davey, and C. J. Cayler took part in the services.

— A recognition tea and public meeting was held at Burnham, on December 14, in connection with the settlement of Rev. W. G. Andrews, late of Newcastle-on-Tyne, J. Lundy, Esq., J.P., of Slough, presiding. Revs. C. Goward, Secretary of the Union, S. Jones, and G. T. M. Inglis took part in the services.

— The funeral of the Rev. R. Harris, one of the oldest Congregational ministers (in England), took place on Thursday last, at Stratford-upon-Avon. After a service in the Congregational church, Rother-street, the interment took place in the parish churchyard, the Rev. J. Scott James (Congregationalist) officiating.

— A bazaar held at Stratford-upon-Avon in aid of the funds of Rother-street Church (Rev. J. Scott James, pastor) realised £145.

— The chapel at Windsor was reopened, after having been repewed and thoroughly renovated, on Tuesday, the 14th inst., when Rev. W. M. Statham preached. The collections amounted to £9 6s., and the repewing and renovation will cost about £300, towards which £400 has been subscribed, leaving a balance of about £100.

— On Tuesday evening, at a meeting of the Howard Chapel Literary Institute, Bedford, a series of readings and recitals was ably given by Mr. F. M. Holmes of London, author of "Faith's Father," "Saved as by Fire," &c. The room was well filled and Mr. Holmes was frequently applauded. This is the sixth session in succession that Mr. Holmes has appeared at this institute.

— A new organ has been placed in the church at Kantsford, Cheshire (pastor, Rev. W. J. Meek), at a cost of about £200. The opening service was held on Wednesday, December 15, when a sermon was preached by the Rev. Professor Craig, M.A., of Manchester. The opening services were continued on Sunday, the pastor preaching in the morning, and the Rev. F. Carter in the evening.

— Rev. Thomas Poock, on retiring from the pastorate of the church at Little Ilford, where he has laboured for nine years, was presented by the church and congregation with a travelling bag, as a parting token of respect, Mrs. Poock at the same time receiving a silver tea and coffee service. The meeting was presided over by A. C. Corbett, Esq.; Revs. T. W. Davids, E. T. Egg, and T. Perfect delivered fraternal addresses.

— On Thursday, the 16th inst., a successful effort was made by the church at Great Totham to discharge the debt incurred by the repair of the chapel. Christmas-tree bazaar was opened at two o'clock. Harvey Foster, Esq., and in connection therewith a sermon was preached at half-past three by the Rev. T. Simon. A service of song entitled, "Jessica's First Prayer," was given in the evening, the connective parts being read by J. Bolsham, Esq. The Mayor of Maldon (J. G. Sadd, Esq.) occupied the chair.

— The Raleigh Memorial Church, Stoke Newington, was opened on the 16th inst. Sermons were preached by Revs. Dr. Kennedy and Dr. MacEwan. Revs. J. Viney, J. Morgan, W. Spensley, J. Boyle, G. Smashall, J. Ellis, M. Smith, W. Noble, and T. Cox, Esq., of the Sunday-school Union, took part in the proceedings. On Sunday last sermons were preached by Revs. A. Mearns, J. Berry, and J. Johnston, pastor of the church. The building gives great satisfaction, and the opening services were eminently successful.

— The friends at Houghton, Hunts, have succeeded in freeing their chapel from debt. The final effort realised over £140. In connection with this, a bazaar was held in the schoolroom last Thursday, and a lecture was delivered in the chapel by the Rev. William Doring, of Backhurst-hill, T. Cote, jun., Esq., in the chair. The ministry of the Rev. Henry Bell in this interesting village—once the home of the well-known Mr. Potts Brown, and now of one of his sons—is being discharged with much acceptance and real advantage.

— The Rev. Alfred Cave, B.A., late of Watford, has accepted the invitation of the committee of Hackney College to become Resident Tutor in that institution. In connection with this office, Mr. Cave has been appointed Professor of Hebrew, Philosophy, and Church History. The Rev. G. A. Christie, M.A., has been elected Classical Tutor. Mr. Cave will at once enter on residence, and it is requested that all communications intended for the Resident Tutor, as well as all private letters, be addressed to him at the College, Well-street, Hackney.

— On Sunday, December 12, the anniversary sermons of the Albion Sunday-school, Hull, were preached by the pastor Rev. Herbert Arnold, an address to the parents and scholars being given in the afternoon by

Rev. J. M. Lobb. On the following Monday a sermon was preached by Rev. J. Baldwin Brown, B.A., representatives of almost every denomination in the town being present at the service. The next evening a largely attended tea-meeting was held, when addresses were delivered by Evan Fraser, Esq., J. D. Ball, Esq., and the officers and teachers of the schools.

— About ten years since one gentleman gave land and two others gave money for the erection of an undenominational chapel at Stratford-St. Mary, a village seven miles N.E. of Colchester. On Thursday evening last, a social tea and public meeting were held in this chapel, being the first in its history. Revs. T. Betts, R. E. Rose, H. G. Nicholes, Messrs. A. Barrell, and F. Gage, rotatory preachers, gave addresses, and the Dedham choir sang sacred songs and Christmas hymns. So satisfactory was the evening's entertainment, that a desire was expressed for a similar meeting to be held annually.

— New schoolrooms in connection with the church at Long Buckley were opened on the 16th inst. by Mrs. John Clarke, sister to the late Mr. S. S. Clarke who left £500 towards this object about 18 months ago. Rev. J. Ervine preached the opening sermons; Rev. T. Arnold presided at the evening meeting, and was supported by Revs. W. E. Morris, Thos. Roston (pastor), Thos. Grear, and most of the neighbouring ministers. On Sunday, the 19th, two sermons were preached by Rev. J. Oates. Good collections were taken at all the services. The entire cost is £781, towards which £700 has now been raised.

— The foundation stone of a new Congregational chapel at Levenshulme, intended to supersede as a place of public worship the present building, which is used for both chapel and school purposes, was laid on Saturday afternoon by Mr. Jesse Ilaworth, in the presence of a large number of people. Subsequently a memorial stone to the late Mr. Samuel Watts was laid by his son, Mr. Samuel Watts, who made a short speech. The new church, which is intended to accommodate 400 persons, will have a tower with spire 95 ft. high; increased classroom and other accommodation will also be provided in connection with the present school. The total cost of the building will be about £3,300.

— The annual meeting of the members of the Baker-street Chapel, Enfield, congregation was held on Tuesday. During the afternoon and evening a selection of articles was offered for sale, and found ready purchasers. Congratulatory letters and messages were received from many absent friends, and short addresses were delivered by the Revs. R. Wallace, D. Davies, B.A., S. J. Smith, B.A.; also by Mr. Runney. In commemoration of the close of the 34th year of his ministry, Mr. Runney, in a warm and genial speech, presented Mr. Smith with a cheque, which he designated as the annual token of esteem and affection from the members of his congregation. A very pleasant afternoon and evening, interspersed with singing and music, were spent, and everyone present appeared gratified with the results of the day's proceedings.

— At Finsbury-park (church a "social evening" for young people, on Tuesday, the 14th inst., was largely attended. The schoolroom was beautifully decorated for the occasion, and assumed the appearance of a large drawing-room, the table being in the centre of the room. Coffee and refreshments (followed by dessert) were served from seven p.m. In the course of the evening the minister, the Rev. G. Smashall, said that the object Mrs. Smashall and he had in view in issuing the invitations was to give the young people engaged in the houses of business, and others, a pleasant evening. He was indebted to one of their friends, Mr. D. B. Catling, who had kindly undertaken the pecuniary responsibility of the gathering. A number of the young ladies and gentlemen belonging to the place sang and played on the pianoforte, which added greatly to the enjoyment of the company.

— The anniversary of Trinity Chapel Sunday-schools, Poplar, was held on Sunday, December 12, when sermons were preached in the morning by the Rev. John Pulsford, of Edinburgh, and in the evening by the Rev. Henry Batchelor, of Blackheath. On the Monday following the annual public meeting was held in the chapel under the presidency of Joseph F. Green, Esq., who distributed the prizes he had offered for regular and punctual attendance. The annual report read by Mr. Eales showed nearly 600 children in actual attendance taught by a staff of 41 teachers, 37 of whom had been scholars in the school. Mr. Swain, the treasurer, read the balance-sheet, which showed that the total income last year was £160, and that the new year began with a balance of £15 in hand. All the societies were announced as in healthy and active operation. It is expected that the next anniversary will be held in the new schools, for which a site, in the main road, has been secured at a cost of £3,000, and the total cost of which will be between £8,000 and £10,000.

— Eight years ago Mr. Saml. Shaw, of Brooklands, near Halifax, and Mr. Thos. Shaw, of Allangate, Halifax, together with their late brother James, built a very handsome Gothic church at Holywell Green, for the use of the Congregationalists. This, together with the substantial schools adjoining, and the cemetery, are near the large mills of the Messrs. Shaw, and form a prominent feature on the slopes of the hill. In November last the Messrs. Shaw generously handed over to about twenty-five trustees the title deeds of the church, schools, cemetery with its chapel, and a site for a parsonage—the whole representing a total value of about £20,000—for the use of the congregation worshipping there. In acknowledgment of this generosity, Mr. Samuel Shaw, of Brooklands, and Mr. Thomas Shaw, of Allangate, were last week each presented with a framed address by a deputation representing the church, congregation, and Sunday-school. Messrs. Shaw, in their replies, expressed a continuing interest in the spiritual welfare of those who would attend that place of worship.

— On Sunday afternoon, the 12th inst., a new and commodious set of school buildings in connexion with Northgate Church, Chester, was formally opened by Mr. Connciller Williams (one of the members of the church), in presence of a large audience. Rev. J. Chalmers gave an address, and Revs. W. Price and F. Barnes (pastor), took part in the proceedings. On the following evening, under the presidency of the Mayor, a concert was held in the large lecture-room, which was so crowded that some of the company had to take their places in the smaller lecture-room,



which is so arranged that on special occasions the two can be thrown into one large hall, capable of holding 500 persons. In addition to these, there are also several class-rooms, besides a commodious room for the infants. In proposing a vote of thanks to the Mayor, Mr. Barnes stated that toward the £1,800, which was the estimated cost of the schools and a new organ for the church, £1,550 had already been received or promised, although scarcely twelve months had elapsed since the movement was begun.

— Rev. C. B. Symes, who has accepted the pastorate of the church at Kensington, occupied the pulpit of the church at Southend-on-sea for the last time on Sunday, Dec. 12, as pastor of the church. On the following evening a valedictory meeting was held in the church, and was numerously attended. Mr. Bradbeer, who presided, said they would have been glad if the Kensington church could have found a pastor without taking Mr. Symes away from his flock; but, as the removal could not be avoided, they wished him in his new sphere abundant success. Mr. Yates and Mr. Heathcote, as representing the church and congregation, expressed similar sentiments. An illuminated copy of a resolution, testifying to the regard in which Mr. Symes is held by the church, was presented to him; testimony to the same effect was given by the Sunday-school teachers, the members of the Improvement class, and the members of the East Devon Union. Rev. C. B. Symes made a suitable response to the kind feelings expressed towards him, and testified to the very happy character of the relationship which had always subsisted between himself and the church.

— A report read on the occasion of the first anniversary of the opening of the new church at East Cliff, Bournemouth, showed that the total cost, including fittings, organ, &c., amounted to £4,700, of which £2,068 had still to be raised. A friend had lent £2,000 on mortgage at 4½ per cent., which would involve an annual payment of £90. The Chapel Building Society had lent £300, without interest, the money to be repaid in six instalments of £50. If all the promises were paid in, their mortgage debt could be reduced to something like £1,800. The friends intended to look it full in the face, and hoped ere long to be able to reduce it to £1,000, towards which the Chapel Building Society had promised them £100. The collections every Sunday would be sufficient to meet the ordinary expenses in connection with the church, pay the interest on the £2,000 mortgage, and go some way towards a sinking fund for paying off the £50 a year, and, perhaps, go far enough to touch the mortgage debt itself. The Rev. G. Burgess said it might be remembered that when they first negotiated with Sir George Meyrick respecting the land, he said he would give them a freehold site. For some reason, however, the lawyers thought it better that they should have a lease of 999 years, free of rent, but he was informed this was as good as freehold, so that on the whole they did not lose much by it. At all events, they had reason to be thankful, and he wished here to acknowledge Sir George's generosity. Revs. E. Evans, W. Jackson, W. Houghton, and H. E. Arkell delivered fraternal addresses.

#### BAPTIST.

— On Sunday last a funeral sermon was preached by the Rev. P. Gast in memory of the late Mr. Wm. John Lay, who was connected for 17 years with Spencer-place Chapel, Goswell-road, besides being leader of the Bible-class for several years.

— At Gamlingay, last week, the anniversary of the Rev. W. F. Edgerton's pastorate was celebrated, and an encouraging report of the year's work presented. During the year a total of £400 has been raised, including contributions for chapel renovation.

— At Biggleswade, last week, special missionary services were held. The Rev. J. B. Myers preached, and at a public meeting under the presidency of the pastor, Rev. A. P. McKenzie, several addresses were delivered. The proceeds were in excess of the previous year.

— At a meeting of the church and congregation, Thrapstone, held last week, it was unanimously resolved that a cordial invitation should be given to Mr. Arthur James, B.A., late of Regent's-park College (and formerly of Queen's College, Galway), to become the pastor of the church.

— The ladies of the Tabernacle, Victoria-street, Great Grimsby (Rev. E. Lauderdale, pastor), held their bazaar last week. The ex-mayor, H. J. Veal, Esq., J.P., presided at the opening, and several gentlemen gave addresses. The sum of £510 was obtained towards the Tabernacle Building Fund.

— The death is announced of Mrs. El. Carey, who had been of invaluable assistance to her husband in connection with the Baptist mission to the Arabs. To supply the loss thus sustained it is proposed as the simplest and quickest method, to send out a married missionary, which, in addition to expenses and outfit will involve a sum of £200 per annum.

— Intelligence from Octacumb has just been received by the Missionary Society to the effect that the Rev. George Pearce, who has been suffering from an attack of paralysis, is improving in health, and is able to some extent to resume his missionary duties. Mr. Pearce is known as the patriarch of the Mission; he is nearly 90 years of age, and has been engaged in India nearly half a century.

— Lady Havelock, on Wednesday last, opened at Upper Holloway Chapel a bazaar, with the object of obtaining £500 on behalf of the debt liquidation fund towards which the Rev. J. R. Wood (pastor) mentioned that the ladies of the congregation had already realised about £150. The Rev. Frank Smith took part in the opening proceedings, and the bazaar was continued during the two following days.

— We have reason to believe that the Rev. R. Lewis, of Rochdale, brother to the Rev. W. G. Lewis of Bayswater, will become co-pastor to the Rev. Hugh Stowell Brown, at Myrtle-street Chapel, Liverpool. He preached there on Sunday morning.

— A bazaar, opened by Col. Seely, M.P., is being held during the present week at Mansfield-road Chapel, Nottingham, with the object of raising £1,100 towards the reduction of the building debt. The bazaar takes the novel form of a Swiss village, the stalls consisting of pretty, decorated chalets, and attended by ladies attired in Swiss costume, the orchestra of the chapel being converted into a Swiss hotel.

— The 22nd anniversary service in connection with the opening of Norland Chapel, Notting-hill, was celebrated on Sunday last, sermons being preached by the Revs. J. O. Fellows and J. Haines. Tea and public meetings were held on the following Monday, the undermentioned gentlemen taking part—J. J. Campbell, Esq., in the chair, Revs. Walter Morison, D.D., W. Scriven, Geo. W. Pope, and Messrs. Leach, Ackland and Newbury.

— Special communications expressive of esteem for the memory, and regret at the loss, of the Rev. C. M. Birrell have been received by the Missionary Society from the Revs. W. Sampson, A. Tilly, W. Barker, J. J. Brown, C. Williams, T. M. Morris, J. W. Lance, J. T. Brown, J. Bigwood, Dr. Thomas, E. Edwards, Geo. Gould, E. Spurrer, Messrs. E. Mounsey, J. Tritton, and Mrs. M. A. Acworth. They also express their regret at being unable to attend the funeral.

— An interesting meeting was held on Thursday evening in the Lecture Hall, Borough-road, South-west, when the Rev. G. W. McCree lectured on "The Baptists and the Abolition of Slavery." Mr. J. E. Tesle, of the Anti-Slavery Society, exhibited some whips, manacles, chains, iron masks, &c., formerly used in the West Indies, and Mr. A. Kingdom delivered an instructive address on "Slavery in Madagascar." The Rev. J. Pearce, of Tring, and Mr. E. Ellis, also took part.

— Allusion was made at many of the Liverpool places of worship of all denominations on Sunday last to the death of the Rev. C. M. Birrell, to which we elsewhere refer. At St. Silas's Church, Pembroke-place, the Rev. Dr. Harrison paid a powerful tribute to the departed, and the Rev. Hugh Stowell Brown preached a special sermon upon the subject in Mr. Birrell's former chapel. The chapel was draped in black, and throughout the service nearly the whole of the congregation were in tears.

**PRIZE COMPETITION AT TETTENHALL COLLEGE.**—On Tuesday evening a gathering of the character usually heralding the end of the Christmas term at Tettenhall Proprietary School, took place in the hall of that institution, the object being to hear competitive recitation and pianoforte playing among boys from the first three forms, or lower half of the school. The Rev. D. J. Hamer, one of the directors, presided. For recitations the prizes were awarded as follows:—First form: J. O. Pearson; second form: S. Oddie and W. A. Tunstall, equal (an additional prize awarded); third form: A. J. Pattison. For the two music (pianoforte) prizes, there was an admirable competition by J. Robertshaw, J. O. Tunstall, and A. Harden, who were adjudged for merit in the order named, a committee of five ladies and gentlemen selected from the audience being entrusted with the decision. The reading and writing prizes were thus awarded:—First form: reading Humphries, writing Smale; second form: reading Wright, writing A. Robertshaw; third form: reading Garnett, writing Watkinson, sec. A prize for the best collection of geographical specimens was carried off by Woodroffe.

#### BIRTHS.

ALLEN.—Dec. 16, at 16, Belsize-road, South Hampstead, the wife of the Rev. Rev. Allen, of a daughter.  
EDWARDS.—Dec. 17, at Blenheim Rectory, Gloucester, the wife of Rev. Basil Edwards, of a son.  
HOWE.—Dec. 14, at Rose-hill, Willington-on-Tyne, the wife of Rev. Wm. Howe, Minister of the United Methodist Free Churches, of a son.

#### MARRIAGES.

ARNOLD-TERRY.—Dec. 10, at the City Temple, Holborn Viaduct, London, by the Rev. Joseph Parker, D.D., Albert Webster Arnold, only son of Seth Harris Arnold, of Quincy, Mass., U.S.A., to Gertrude, eldest daughter of Henry Kingsbury Terry, of 18, Holborn Viaduct, and 21, Leinster-terrace, Hyde-park, London, W.  
BUSH-BALFOUR.—Dec. 15, at Little Portland-street Chapel, by the Rev. James Martineau, D.D., Edward Henry Bush, M.A., and L.L.B., (Lond.), University Law Scholar, Reader of Elementary Law to the Incorporated Law Society, only son of Henry Wm. Bush, of 1, Gordon-square, to Marian, younger daughter of Lewis Balfour, of Park-square West.

#### DEATHS.

BELL.—Dec. 16, after nine years' intense suffering, in her 15th year, Bertha, fourth daughter of George Thomas and Elizabeth Bell, of Pentimian-road, Clapham-road.  
BIRRELL.—December 16, at Blackheath, the Rev. Charles Mitchell Birrell, formerly of Liverpool, in the 70th year of his age.  
BUCKLAND.—Dec. 19, at 37, Albany-street, Regent's-park, Francis Trevelyan Buckland, Esq., Her Majesty's Inspector of Fisheries, eldest son of the late Very Rev. W. Buckland, Dean of Westminster, aged 84.  
DASHWOOD.—Dec. 17, at Calster Hall, near Norwich, Harriet Dashwood, widow of the late Rev. Horatio Dashwood, aged 89.  
HOLLIS.—Dec. 18, at Orchard Leigh, Ipswich, in her 31st year, Alice Sarah, daughter of the late Rev. Henry Hollis of Ashbourne.  
LANKESTER.—Dec. 18, at Cannes, France, of typhoid fever, Florence, the eldest daughter of Augustus and Mary Lankester, of Southampton.  
NODEN.—Dec. 18, at his residence, 70, Angel-road, Angel-park-gardens, Edward Byron Noden, formerly of Manchester, and late of the South Eastern Railway Company.

EVERY MOTHER should read "A Christmas Fairy Story: The Good and Bad Fairies, and how the Good Triumphed" in last week's paper on page 1,289.  
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